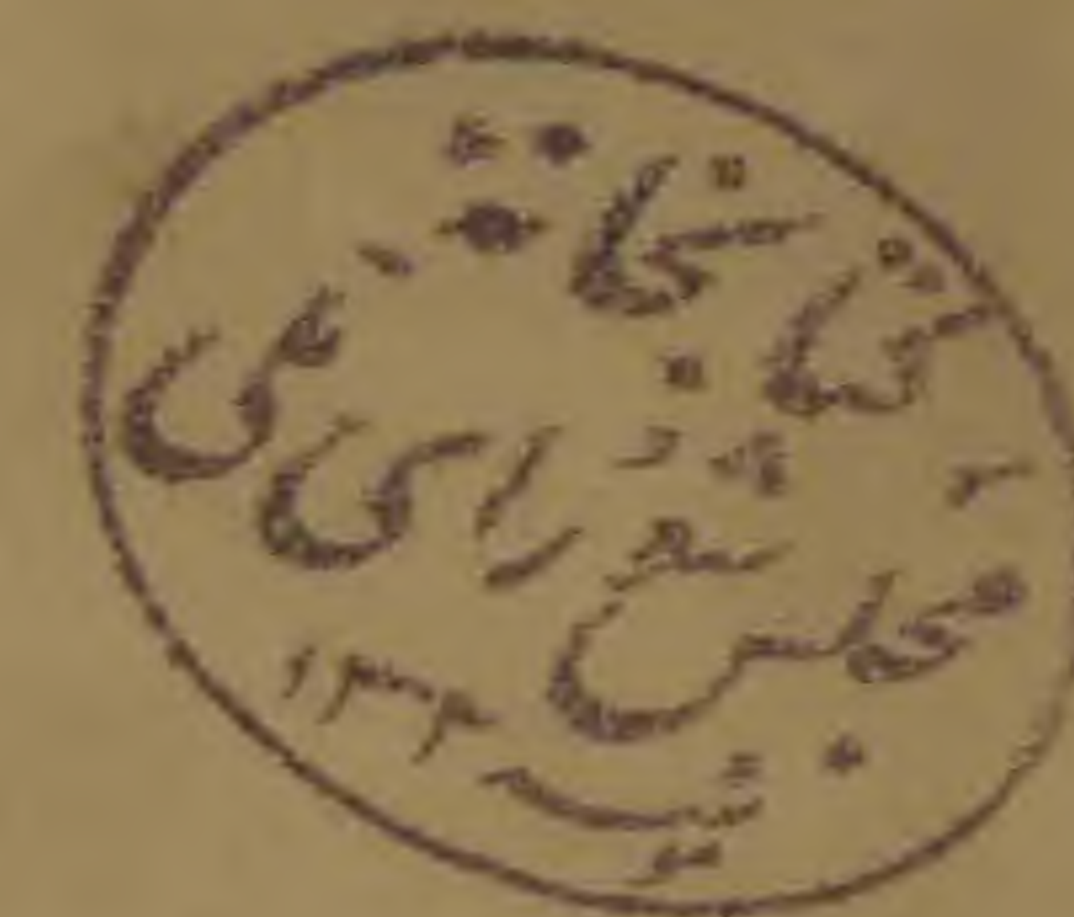


GRAMMAR

PERSIAN LANGUAGE



۲۴

ف

کتاب
شکرستان
در تصريف و نحو پارسي

A

GRAMMAR

OF THE

PERSIAN LANGUAGE.

OF THE LETTERS.

1. THE learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.

2. There are thirty-two Persian letters.

B

ON THE ALPHABET.

V. IV. III. II. I.									
EXEMPLIFICATIONS. FINALS. INITIALS and MEDIALS.									
Final Unconnect.	Final Connect.	Med.	Init.	Con-nected.	Uncon-nected.	Con-nected.	Uncon-nected.	Power.	Name. Oriental. English.
ا or ذ	ا	ا	ا	ا	ا	ا	ا	a	الف alif
ب	ب	ب	ب	ب	ب	ب	ب	b	با or بی bā or bē
پ	پ	پ	پ	پ	پ	پ	پ	p	پی pē
ت	ت	ت	ت	ت	ت	ت	ت	t	تا tā tē
ث	ث	ث	ث	ث	ث	ث	ث	th or s	ثا thā, thē, or se
ج	ج	ج	ج	ج	ج	ج	ج	j	جیم jīm
چ	چ	چ	چ	چ	چ	چ	چ	ch	چیم چیم chīm chē
ح	ح	ح	ح	ح	ح	ح	ح	h	حا hā hē
خ	خ	خ	خ	خ	خ	خ	خ	kh	خا khā khē
د	د	د	د	د	د	د	د	d	دال dāl
ذ	ذ	ذ	ذ	ذ	ذ	ذ	ذ	z	ذال thāl or zāl
ر	ر	ر	ر	ر	ر	ر	ر	r	را rā rē
ز	ز	ز	ز	ز	ز	ز	ز	z	زا zā zē
ژ	ژ	ژ	ژ	ژ	ژ	ژ	ژ	j	ژا zhā zhē
س	س	س	س	س	س	س	س	s	سین sīn
ش	ش	ش	ش	ش	ش	ش	ش	sh	شین shīn
ص	ص	ص	ص	ص	ص	ص	ص	s	صاد swād
ض	ض	ض	ض	ض	ض	ض	ض	z	ضاد zwād

ON THE ALPHABET.

V. IV. III. II. I.									
EXEMPLIFICATIONS. FINALS. INITIALS and MEDIALS.									
Final Unconnect.	Final Connect.	Med.	Init.	Con-nected.	Uncon-nected.	Con-nected.	Uncon-nected.	Power.	Name. Oriental. English.
ط	ط	ط	ط	ط	ط	ط	ط	t	طا tō
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	z	ظا zō
ع	ع	ع	ع	ع	ع	ع	ع	e	عین ain
غ	غ	غ	غ	غ	غ	غ	غ	gh	غین ghain
ف	ف	ف	ف	ف	ف	ف	ف	f	فا fā fē
ق	ق	ق	ق	ق	ق	ق	ق	k	قاف kāf
ک	ک	ک	ک	ک	ک	ک	ک	k	کاف kāf
گ	گ	گ	گ	گ	گ	گ	گ	g hard	گاف gāf
ل	ل	ل	ل	ل	ل	ل	ل	l	لام lām
م	م	م	م	م	م	م	م	m	میم mīm
ن	ن	ن	ن	ن	ن	ن	ن	n	نون nūn
و	و	و	و	و	و	و	و	v, w	واو wāw
ه	ه	ه	ه	ه	ه	ه	ه	h	ها hā hē
ی	ی	ی	ی	ی	ی	ی	ی	y	یا yā yē
لا	لا	لا	لا	لا	لا	لا	لا	lā	لام الف lām-alif

3. The second and fourth columns of these letters, counting from the right hand, are used only when they are connected with a preceding letter; as, محمد Muḥammad. Every letter may be connected with

that which follows it, except these seven ; ا alif, د dāl, ذ zāl, ر rē, ز zē, ژ jē, and و wāw, which are never joined to the following letter, as will appear from the words برگ barg, *a leaf*; دāvārī, *a dominion*.

Though the true pronunciation of these letters can be learned only from the mouth of a Persian or an Indian, yet it will be proper to add a few observations upon the most remarkable of them.

OF THE CONSONANTS. حُرُوفِ تَهَجِّي

4. The consonants ا, و, and ي, occasionally become quiescent, as will be explained hereafter. ا, when a consonant, is said to be a slight aspirate like our *h* in *humble*, *hour*, &c. و has the power of *v*, or *w*; and ي, that of *y*.

5. These letters, are, in words purely Persian, occasionally changed for others : e. g. ا alif for ي yē, as ارماغان armaghān or يرمغان yarmaghān, *a present*; so, و for ب, پ, and ف; as, نوشته nawishtah or نبشته, *a writing*; وām or پām wām or pām, *a debt*; یاوه or یافه yāvah or yāfah, *obscure*. Alif ا too is often omitted in the beginning of words; as, شکم shikam, for اشکم ishkam, *the belly*; so in English, *stablish* or *establish*. This alif is termed الفِ وصل alifi waṣl, *alif of connection*. The letters, ا, و, and ي, will occasionally coalesce with the preceding vowels, so as entirely to lose their power as consonants.

6. The letter ب is pronounced like our own *b*. It will occasionally

change in Persian words to ف, or و; as زبان zubān, or فان zufān, *the tongue*; نهیب nahīb, or نهیو nahīv, *fear*.

7. The پ has the power of our *p*, and is occasionally changed into ف; as پیل pīl, or فیل fīl, *an elephant*.

8. ت is the dental *t* of the French and Italians. Arabick nouns terminating in this letter (which generally has the form *ṣ* in that language,) sometimes take silent *s*, when used in the Persian. It is occasionally redundant, as بالشت bālisht for بالش bālīsh, *a pillow*.

9. ث has the power of *th* in *thin*, but is often pronounced like *s*, in *sin*.

10. چ has the sound of our *j*. It is sometimes changed into ژ, ز, ت, or ش, as تارات tārat, for تاراج taraj, *spoil*; چوزد chūzah for چوجه chūjah, *a chicken*; کز kazh for کج kaj, *crooked*; کاش kāsh for کاج kaj, *would!* اخشیک or اخشیج akhshīk, or akhshīj, *contrary*.

11. چ is pronounced like our *ch* in *church*, and occasionally changes with ژ, ز, or ص; as, پچشک pichishk, or پزشک pizishk, *a physician*; کچ kach or کاز kazh, *a pine tree*; کچی kachī, or کاشی kashī, *a vessel*, so called; چین chīn, or صین sīn, *a wrinkle*.

12. ح is a very strong aspirate, and may be expressed in our characters by ḥ (with a dot under it, to distinguish it from *s*), as حال ḥāl, *a condition*. The letters ح, ط, ظ, ص, ع, ق occur only in words originally Arabick.

13. خ is formed in the throat, and produces that kind of inarticulate vibration which is made in preparing to expectorate. The Germans have the sound, and express it by *ch*; we use *kh* as its substitute; as, خان *khān*, a lord. This letter changes into غ, ق, or *s*, as, ستیخ *satikh* or ستیغ *satigh*, an arrow; چخماخ *chakhmākh*, or چخماق *chakhmāk*, a flint; خاک *khāk*, or هاک *hāk*, an egg.

14. د, answers to our *d*, except that it is dental; i. e. is pronounced with the tip of the tongue against the fore-teeth. When preceded by a vowel, it is occasionally written and pronounced like the following ذ, as گنبد or گنبد ذ *gumbad* or *gumbath*, a tower. It is sometimes changed to ت, as دراج *durāj*, or تراج *turāj*, the name of a certain bird.

15. ذ. This letter, which the Arabs pronounce like *th* in the word *thine*, is sometimes pronounced like ز *z*. For this reason, perhaps, they write گذشتن or گزشتن *guzashtan*, to pass.

16. ر *rē*, has the power of our *r*, and is sometimes changed into ل *lām*, as الوند *alwand*, or اروند *arwand*, a mountain, so called.

17. ز *zē*, has the sound of our *z*, as لاله زار *lālahzār*. It is occasionally changed into ج, س, or غ; as روز *rōz* (or *rūz*), or روج *rōj*, the day; ایاز *ayāz*, or ایاس *ayās*, a proper name; گریز *guriž*, or گریغ *guriğh*, flight.

18. ژ *j*, This letter has the sound of our *s* in the word *pleasure*, *treasure*; and corresponds precisely with the soft *g* of the French in *gens*, or *j* in *jour*. It may be expressed in our characters by *j* with two

dots, as زلاله *jālah*, dew. It occasionally changes into ج, as کاز *kāj*, or کاج *kāj*, squinting.

19. س *sīn*, is our *s*, as سلیم *salīm*, *Salim*. It changes into ش, چ, or *s*, as فرشته *firistah*, or فرشته *firishṭah*, an angel; خروس *khurūs*, or خروج *khurūj*, a cock; اماس *āmās*, or اما *āmāh*, a swelling.

20. ش *shīn*, is pronounced like our *sh*, and changes into چ, ج, or س, as کاش *kāsh*, or کاج *kāj*, would; پاشان *pāshān*, or پاچان *pāchān*, sprinkling; شار *shār*, or سار *sār*, a bird so called.

21. ط *ṭ*, ظ *ẓ*, ض *ḍ*, and ص *ṣ*. These four letters are pronounced by the Arabs in a manner peculiar to themselves; but, in Persian, they are confounded with other letters. ص differs little from س as صد در *ṣad dar*, the name of a Persian book; and ط has nearly the same sound with ت as عطر *ṭitr*, essence; a word often used in English, since our connexion with India, to denote the precious perfume called *otter of roses*. The word is Arabick, as the letters ط and ع sufficiently prove. ض and ظ differ very little from ز; as نظامی *Niẓāmī*, the name of a poet; خضر *Khizr*, the name of a prophet in the eastern romances.

22. ع and غ *gh*. These two letters are extremely harsh in the pronunciation of the Arabs. The sound of ع, says Meninski, *est vox vituli matrem vocantis*. It is an extremely deep guttural, without any audible aspiration; but, as no letters can convey an idea of its force, we have, in imitation of Meninski, used the Arabick form in combination with the

Roman and Italick characters, as in the word عرب *ʿarab*, *the Arabians*; عين *ʿayn*, *a fountain*. As to غ, it is pronounced something like our hard *gh* in the word *ghost*, as غلام *ghulām*, *a boy, a servant*; approaching the sound which is produced in gargling. This letter is occasionally changed into ق or ك, as اياغ *ayāgh*, or اياق *ayak*, *a cup*; لغام *lighām*, or لگام *ligām*, *a bridle*.

23. ف *fē*, has the sound of *f* in *fall*, as فال *fāl*, an omen. It occasionally changes into و, as فام *fām*, or وام *wām*, debt.

24. ک kâf ک kâf. ق is another harsh Arabick letter, sometimes confounded with ک, which has the sound of our *k*, as کرمان or قرمان *karmân*, the province of *Carmania*. It is pronounced before ر *rê* with a slight admixture of *i*, as کرد *kîard*, not *kard*. This letter sometimes changes into خ or غ, as شاماچه *shāmākchah*, or شاماخچه *shāmākhchah*, a woman's breast-band; کزکاو *kazhkāv*, or غزغاور *ghazhghāv*, a species of bullock.

25. گ gāf. When ک has a small stroke over its upper member, or three points above it, the Persians give it the sound of g in the word gay, as گلستان gūlistān, a bed of roses; they occasionally pronounce it with a slight admixture of i, as in the last, as گرد giard, not gard. The upper stroke, however, is very rarely found in the manuscripts. The letter g, without any mark, is its natural representative. This letter is found to change with ا, ب, ج, د, and ق, as گستاخ gūstākḥ or استاخ ūstākḥ,

the vowel marks, the combination thus formed will be equivalent to our *a*, *i*, or *u*, respectively; as \acute{a} , \acute{i} , \acute{u} .

33. The vowels are, in this case, often accompanied also by an additional mark called (ء) هَمْزَة hamzah, which is only another form of alif, as اَ or عَ, ä; اِ or عِ, i; اُ or عُ, ü. Whenever a syllable is concluded, and by the accident of the Grammar it is necessary to add another, beginning with a vowel, the hamzah (ء) must be prefixed, in order to enounce such accidental vowel; as, بَدِيّ bad-ī, *badness*; رَئِيس ra-īs, *chief*; دَاوُد dā-ūd, *David*. In this case, the keṣrah may be placed either above or below such word, provided it be beneath the (ء) hamzah; as, بَدِيّ or بَدِيّ. This mark, when softened in the pronunciation of a Persian, is termed هَمْزَة مُلَايِيْنَة hamzahay mulaiyinah, softened hamza.

34. When the vowel marks are doubled thus, (°) or (°°) (°°) (°°) they take the sound of *un*, *an*, or *in*, respectively. This is called تنوين *tanwīn*, or *nunna*tion.

35. When و or ي is preceded by (') žam, or (ـ) keṣrah, respectively, the first will sometimes take the sound of o, the second of ay, as in the words روز rōz, *day*, and شیر sher, *a lion*; where the o and ay are pronounced, the first as o in *rose*, the second as ay in *day*. These sounds of و and ي are unknown to the Arabs, and are therefore called واو وياي, *wāw* and *yā* unknown. In the other cases they are termed معروف, or *known*.

36. The sounds to be given to the English vowels in these examples are, a, as *u* in *bun pun*; ā, as *a* in *all*; u, as *oo* in *good*; ū, as *oo* in *boot*; i, as *i* in *bid*; ī, as *ee* in *greet*; ai, as *i* in *bite*; ay, as *ay* in *day*; and aw, as *ow* in *cow*.

37. There are, moreover, some cases in which the letter و entirely loses its sound. This happens when it follows خ, having the vowel faṭḥah, (and sometimes kaṣrah or ẓam), and is succeeded by ل, which is also followed by either پ, د, ذ, ر, ز, س, ش, or ي, or ى, quiescent, (i. e. having no vowel). In this case it is called واو معدوله wāway maʿdūlah, or واو اشمām wāway Ishmām: as, خواب pronounced khāb, not khwāb, *sleep*; خوان khān, *a table*. According to some the و is slightly sounded.

38. The mark (°) called سُكُون sukūn or جَزْمَة jaẓmah, placed above any consonant, shows that the syllable ends there, as سَمَرْقَنْدِي Sa-mar-kan-di, *a native of Samarcand*.

39. The other orthographical marks are medda (˘), teshdīd (˙), and waṣlah (◌).

40. Medda is only another form of ʾ alif,* as ٱ for ٱn ān.

41. Teshdīd (˙) which is nothing more than an abridgment of the

* The ancient Syriac form of alif is ܐ, which, leaving out the stroke ʾ, becomes ܐ, is still preserved in Medda. Hence words given in the native dictionaries with two alifs, as ٱٱمَدَن, are always found written in other books with ʾ alif and medda; thus ٱ, which amounts to the same thing.

word شَد strong, shows that the consonant, over which it is placed, is to be doubled, as طَرَّة turrah, *a lock of hair*.

Waṣlah (◌) is only an abridged form of the word صِلَة conjunction, (the ʾ lām being omitted, and the ى taking the form ˘, which it often does), is used in the Arabick only, for the purpose of connecting the last vowel of any word, with the initial syllable of the following one: thus, عَفَاكَ ٱللَّهِ ٱfāka'llāh, *God forgive thee*; where the faṭḥah, with which the former word ends, is joined by waṣlah to the succeeding ʾ lām; so that the intervening ʾ alif becomes entirely mute, and the two words are read as one.

42. As the vowels will not all be given in this edition, it is necessary here to inform the reader how he is to supply them. First, every Persian word will end in a quiescent consonant, i. e. a consonant followed by no vowel. Secondly, و or ي, following any consonant, and having no orthographical mark, will be read as *o* in *rose*, or *ay* in *day*, respectively; i. e. they will stand for و or ي majhūl (Art. 35). In the next place, every consonant, (except these last-mentioned) having no orthographical mark, will be read with a (˙) faṭḥah. Sufficient exemplifications will presently be given.

43. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement

forms a sort of *memoria technica*, and gives the letters in the order in which they are numbered.

کلین	حطی	هوز	أبجد
50 30 20	10 9 8	10 9 8	10 9 8
ضظغ	ننذ	قرشت	سعنص
1000 900 800	700 600 500	400 300 200 100	88888

44. The method of combining the letters together according to their values, as here given, is called *حساب جمل*, of which the following is an example;

مجمع الفضل بو علي سينا در شجاع آمد از عدم بوجود
در شصا کرد کسب جمله علوم در تکر کرد این جهان بدرد

"The assemblage of every excellence, Bū ʿalī sīna, in Shajāʿ, (373 of the Higerā) sprung from non-existence into life: in Shaṣā (391) he studied all the sciences; and in Taḳāz (427) he bade the world farewell."—*Lumsden's Grammar*, Vol. I. page 38. For the several sorts of composition of this kind, see the Grammar attached to the King of Oude's Persian Dictionary, p. ۱۲۵.

45. As the vowels are seldom written in either Persick or Arabick manuscripts, and as those points which serve to distinguish several of the letters are often omitted by the transcribers, recourse has been had to the following method, in order to preserve the correct pronunciation of words.

46. When a word occurs, the true pronunciation of which it is important to retain, the writer first gives the word, and then describes every letter and vowel in it. In the *Burhāni Kāṭiḡ* (a Persian dictionary so called), for instance, in the section commencing with شد, we have بیان هشتم در شین نقطه دار با دال بی نقطه, i. e. "The eighth description, on (words with) a pointed shīn (ش) with unpointed dāl (د)."

The first example given is شد, which is thus described; بضم أول وسکون. The first letter with žam, the second with sukūn: the word then, is to be pointed شد, and pronounced *shud*.

47. We shall now notice the methods usually employed by the lexicographers and scholiasts of Persia and Arabia, by which they designate the various letters. It will be seen that several of the letters differ only in having, or not having, points; or, in the different position and number of the points. Those which have no points, but are similar in form to others which have, are ع ط ص س ر د ح. These are, therefore, said to be بی نقطه, غیر منقوطة, مهمله, or the like. Those which are similar to others in form, but differ in having points, as خ, &c. are said to be نقطه دار, منقوطة, معجمة.

48. Other letters which are peculiar to the Persians only, as چ, پ, ژ, گ, are called فارسی or عجمی, i. e. *Persian*; others, which are common to both the Persians and Arabians, are termed تازی or عربی, i. e. *Arabick*.

Those, again, which differ from others only in the number and situation of the points, as ب, ت, ث, &c. may be described either by mentioning the word of the اَبْجَد (or *memoria technica*, Art. 43,) in which they are found, or by a description of the number or situation of the points; ب, for instance, may be termed either اَبْجَد بَائِي, بَائِي تَازِي, بَائِي مَوْحِدَة, i. e. *The bā of Abjad, the Arabian bā, or the bā with one point*. The ت may be described by تَائِي مَثْنَات فَوْقَانِي. *The ت having two points above it*, or قَرَشْت تَائِي, *the ت of the class قَرَشْت*, and so of the rest; excepting ق and س, which are usually designated simply by their names, or by that of the word in *Abjad*, in which they occur.

49. The letters of the alphabet have been divided by the Arabian grammarians into several classes. The four following only, need be noticed in this place: viz. 1. The radical letters (أَصْلِيَّة). 2. The servile (زَوَائِد). 3. The solar letters (شَمْسِيَّة); and 4. The lunar letters (قَمَرِيَّة). The radical letters, may be any letters of the alphabet; but of these, those contained in the words يَتَسَمَّنُوا بِفُلْكَ may occasionally be servile; that is, they may be employed in forming some part or other of the conjugation of the verb, or of the derivative nouns. In searching for a root, therefore, if a word exceed three letters (generally), and one or more of these letters occur in it, it is usual to strike them out.

50. The letters termed *solar* are ت, ث, د, ذ, ر, ز, س, ش, ص, ض.

ن, ل, ظ, ط. This distinction is to show, that when any one of these happens to follow the Arabick definite article ال, *the*; the ل of the article loses its own sound, and takes that of the solar letter which follows it; so that the solar letter is considered and pronounced as being doubled; as أَشْشَمْسُ *Ashshamsu, the sun*. The remaining letters of the alphabet are said to be lunar.

OF THE FIGURES. تَرْخِيم Tarkhīm and اِمَالَة Imālah.

51. By the first, a ن may be cut off from the beginning of any word; as, نَشِيب for شِيب; by the second, an ا alif, preceded by (ـ), may be read as ي preceded by (ـ), for the mere purpose of rhyming with some other word, as, نَقَاب for نَقِيب. These take place only in poetry.

52. I would advise the learner not to study the parts of speech until he can read the Persian characters with tolerable fluency, which he will soon be able to do, if he will spend a few hours in writing a page or two of Persian, in English letters (following the system of orthography used in the following example), and restoring them after a short interval to their proper characters by the help of the alphabet. In reading, he should be careful not to take more than one syllable at a time, which he will easily do by observing where the (ْ) sukūn is placed. I shall now close this section with a piece of Persian poetry written both in the

Asiatick and European characters: it is an ode by the poet Hafiz;—a translation of it will be inserted in its proper place.

اگر آن ترک شیرازی بدست آرد دل مارا
بخال هندویش بخشم سمرقند و بخارارا

Agar ān turkāy Shīrāzī badašt ārad dilay mārā

Bakhālay hindavīsh bakhsham Samarkān-do Bukhārārā.

یده ساقی می باقی که در جنت نخواهی یافت
کنار آب رکناباد و گلگشت مصلارا

Bidih sāki ma-ay bāki kih dar jannat nakh'āhī yāft,

Kanā-ray ā-bāy ruknābā-do gulgash-tay muṣallārā.

فغان کین لولیان شوخ شیرینگار شهر آشوب
چنان بردند صبر از دل که ترکان خوان یغمارا

Fighān kīn lūliya-nay shō-khay shīrīngā-ray shahr āshūb

Chunān burdandi ṣābraž dil kih turkān kh'ā-ni yaghmārā.

ز عشق ناتمام ما جمال یار مستغنیست

باب و رنگ و خال و خط چه حاجت روی زیبارا

Zi ʿish-kay nātāmā-may mā jamā-lay yā-rāy muṣtaghništ

Ba ābū ran-gu khā-lū khatt chih ḥājat rō-āy zībārā.

حدیث از مطرب و می گو و راز دهر کمتر جو
که کس نگشود و نگشاید بحکمت این معمارا

Hadīthāz muṭri-bū may gō wa rā-žay dahray kamtar jō

Kih keš nag'shū-do nag'shāyad baḥikmat in muʿammārā.

من از آن حسن روز افزون که یوسف داشت دانستم

که عشق از پرده عصمت بیرون آرد زلیخارا

Manāz ān ḥuṣ-nāy rōz-afzūn kih Yūsuf dāshṭi dāniṣtam

Kih ʿishkāz pardah-ay ʿiṣmat birūn ārad žulikhārā.

نصیحت گوش کن جانا که از جان دوستتر دارند

جوانان سعادت مند پند پیر دانا را

Naṣiḥat gōshāy kun jānā kihāz jān dōstītar dārand

Jawānā-nay saʿādatman-day pan-day pī-rāy dānārā.

بدم گفتم و خرسندم عفاک الله نگو گفتم

جواب تلخ میزید لب لعل شکر خوارا

Badam gufti wa khurṣandam ʿafākallah nikū gufti

Jawā-bay tal-khay mizibad la-bay laʿ-lay shakar kh'ārā.

غزل گفتم و در سقتمی بیا و خوش بخوان حافظ

که بر نظم تو افشاند فلک عقد ثریارا

Ghaṣal gufti wa durr sufti biyā ū khush bakh'ān ḥāfiẓ

Kih bar nāẓ-may to afshānad falak ʿikday thuraiyārā.

53. In this specimen of Persian writing the learner will observe a few combinations of letters, which he must by no means forget; the most difficult of these are formed with چ, چ, or خ, which have the singular

property of causing all the preceding letters to rise above the line, as بُخَارَا *bukhārā*, نَخْجِير *nakhchīr*, تَاصِیح *taṣīḥ*. The letters that precede *m*, are also sometimes raised. And, as the vowels are here applied according to the rules of prosody, he will find a few vowels lengthened, as well as some contractions made, not hitherto accounted for. In future examples the prosody will be disregarded. Some of the contractions, however, should be explained; و, for example, is often pronounced in connection with the preceding word, as سَمَرْقَنْدِ و *samarkan-do*; for which, perhaps, no better reason can be given than, that facility of pronunciation requires it to be so. The | in اَز, also receives its vowel from the preceding word; because it has no proper vowel of its own. In this case | is called the conjunction alif. (Art. 5.)

54. The Arabick characters, like those of the Europeans, are written in a variety of different hands; but the most common of them are, the نِسْخِی *Niṣkhī*, the تَعْلِیق *Taʿlīq*, *hanging*, or *common place*; and the شِکِسْتَه *Shikēstah*, or *broken*. Most books are printed in the *Niṣkhī* hand, and all Arabick manuscripts, as well as many Persian and Turkish histories, are written in it; but the Persians write their poetical works in the *Taʿlīq*, which answers to the most elegant of our *Italick* hands. As to the *Shikēstah*, it is very irregular and sometimes very inelegant; it is chiefly used as the cursive hand for business and correspondence:

but this hand, however difficult and barbarous, must be learned by all men of business in India, as the letters from the Princes of the country are seldom written in any other.

OF THE NOUNS, اَسْمَا

AND FIRST OF GENDERS, جِنْس.

55. The reader will soon perceive with pleasure a great resemblance between the Persian and English languages, in the facility and simplicity of their form and construction; both have no difference of termination to mark the gender, either in substantives or adjectives: all inanimate things are neuter; and, animals of different sexes, either have different names, as پسر *piṣar*, *a son, a boy*; ^{دختر} *kanīz*, *a girl*; اسب *asp*, *a horse*; مادِیَان *mādiyān*, *a mare*; or are distinguished by the words نَر *nar*, *male*, and ماده *mādah*, *female*; as شیرِ نَر *shēray nar*, *a lion*; شیرِ ماده *shēray mādah*, *a lioness*; these particles, however, are usually applied to irrational beings.

56. Arabick words indeed are often made feminine by receiving a silent (خفی Art. 29) final ه as مَعشُوق *maʿshūk*, *a friend*; *amicus*, مَعشُوقَه *maʿshūkah*, *a mistress*; *amica*, as in this verse:

گُل در بَر و مَی بر کُفِّ و مَعشُوقَه بکامِست

The rose in my bosom, the wine on my palm, and the beloved is to my desire.

57. But, if such noun do not signify a rational being, they consider it

as neuter, and change the final *ṣ* into ت, and drop the (°) tanwīn, as نِعْمَةٌ *niḡmaṭun*, a benefit, نِعْمَت : and, indeed, nouns ending in ت, are, for the most part, borrowed from the Arabs.

OF CASE. اعراب

58. Persian nouns have no variety of termination corresponding with the "cases" of European Grammars; but, when it is necessary so to construe them as to give a sense equivalent to these cases, we may either use a particle, or add the vowel *keṣrah* to the preceding word. This *keṣrah* is generally termed كَسْرَة توصيفي, the *keṣrah* of description.

59. An equivalent to a nominative will stand in need of no such addition. A genitive will be obtained, either by adding the *keṣrah*, as above, or by using a particle, as مرد خدا *marday khudā*, a man of God; or زر خاتمی *khātamay az zar*, a seal of gold; where از is equivalent to *of*, or *out of*: or اسپر زین *asprā zīn*, the horse's saddle; where را is equivalent to *to*, or *for*.

60. But if the preceding word end in silent *ṣ* (Art. 29) *keṣrah*, when added, must receive the soft *hamzah* (Art. 33) as چشمه حیوان *chashma-āy haiwān*, the fountain of life. If, however, such word terminate in the aspirated *ṣ* (Art. 29), then the *keṣrah* will be added, as before: e. g. راه باغبان *rahāy bāghbān*, the path of the gardener.

61. If the preceding word end in either و, or ی, quiescing in its homogeneous vowel, respectively (Art. 30), the soft *hamzah* will also be

used, but will be followed by the يَائِ مَجْهُول (Art. 35) میوه‌های شیرین *maywahā-ay shirīn*, sweet fruits; رُوِي من *rū-ay man*, my face; نیکی خدا *naykī-āy khudā*, the goodness of God. But, if و have a (°) *faṭḥah* preceding, or be doubled, the *keṣrah* will be added as before (Art. 59), e. g. پرتو شما *partawāy shumā*, your light. But ی, in this case, will receive *hamzah*; as, مای باقی *ma-āy bākī*, the remaining wine.

62. The force of a dative case may be given, either by prefixing the particle به *bah*, to, for, &c. or, by adding را *rā*; as, به پسر, or, more usually, پسر, *bapiṣar*, or پسر را *piṣarrā*, to, or for, the boy.

63. — That of an accusative, by adding را only; as, پسر را, the boy, *pue-rum*. In this case the particle مر is sometimes also prefixed; as, مرا دیدم *mar ōrā دیدم*, I saw him. Of this, more hereafter.

64. A vocative is made either by placing آي *ay* before any word, or poetically, by adding ا *alif*: e. g. آي پسر *ay piṣar*, or پسر ا *piṣarā*, O boy. The following is an example from Saʿdī:

بَلْبَلَا مُؤَدَّهٔ بهارِ بیدار خبرِ بدِ به‌بومِ باز بگزار

Bring, O NIGHTINGALE, the tidings of spring; leave the bad news to the owl.

The next is from Hāfiẓ.

ساقیِ بیار باده که آمد زمانِ گل
تا بشکنیم توبهٔ دیگر در میانِ گل

حافظ وصال گل طلایی همچو بلبلان
جان کن فدای خاک ره باغبان گل

Cupbearer, bring the wine, for the season of the rose is come, that we may again break (our vows of) repentance in the midst of the roses. O Hafiz, thou desirest, like the nightingales, the enjoyment of the rose: make (thy) soul the ransom of the dust of the path of the garden-keeper of the rose.

I shall in this manner quote a few Persian couplets, as examples of the principal rules in this Grammar; such quotations will give some variety to a subject naturally barren and unpleasant,—will serve as a specimen of the Oriental style,—and will be more easily retained in the memory than rules delivered in mere prose.

65. An equivalent to the ablative case will be formed by placing the particle از, from, by, &c. before any noun; as, از پسر, from the boy.

OF WORDS THAT ARE INDEFINITE, EXPRESSIVE OF UNITY,
GREATNESS, &c.

66. Persian nouns being, for the most part generic, and being definite in their significations, may be made indefinite, or to express unity, by adding the یائی مجهول (Art. 35.) Example of the first case:

رفتم بباغ صبحدهی تا چینم گلی
آمد بگوش ناگهم آواز بلبلای

(On) A morning I went into the garden that I might pluck a rose; suddenly the voice of a nightingale came to my ear.

—Of the second, or unity.

که بر خاطر پادشاهان غمی
پریشان کند خاطر عالمی

For, ONE vexation (only) upon the mind of Kings,
Desolates the happiness of a (whole) world.

67. Without this ی, such words would either remain definite or take their generic signification; as,

می خواد و گل افشان کن
Call for the wine, and scatter the flowers.

68. If, again, any noun be first introduced in the indefinite form, and be again referred to, it will then retain its original form; as,

درویشی بمقامی رسید درویش راه بیابان قطع کرده &c.

A CERTAIN DARVESH arrived at a place THE DARVESH having traversed the way of the desert, &c.

69. If, however, any qualifying word be added, this ی need not be used; as,

پادشاه زاده را شنیدم
I have heard of the son of a King.

Here the word پادشاه qualifies the word زاده, which therefore becomes definite to a certain extent.

70. Nearly allied to this, is the يايِ اشاره, تَخْصِصِ, تَعْظِيمِ, نَدَا, تَحْقِيرِ, and رَحْمَتِ; for, if we can suppose *unity* to intimate any thing *rare* or *uncommon*, we can also suppose it to intimate, *notability*, *peculiarity*, *greatness*, *smallness*, *endearment*, *reverence*, or the like:* and such seems to be the character of the examples usually given under these heads.

1st. يايِ اشاره THE ي OF INTIMATION.

71. This also is a يايِ مجهول, and is sometimes termed يايِ صفت, the ي of description, at others, the يايِ مضمَر the occult ي, and then said to be equivalent to the word آن, that, such, &c. It is always followed somewhere in the sentence by که that, which is then termed يايِ تفسیر, the ک of explanation. This ي may be attached to nouns either singular or plural:—Example with a noun singular:

يادِ وصلي که دل از هجر خبردار نبود
در میان این تن ویران شده دیوار نبود

The remembrance of SUCH A MEETING, (or of the meeting is such) that

* So the Arabick noun of unity عَلَامَة, a singularly learned man; جَلْسَة, a peculiar mode of sitting.

the heart has been unmindful of absence: between this desolated body, the wall (of partition) remained not.

—With a noun plural:

حکایاتی که موقوف علیہ مقصدِ اصلی است

RELATIONS SUCH, that upon them (our) original object depends.

In the first case, *A meeting so singularly happy, &c.*; in the second, *Relations so uncommon, or singular, that, &c.*

OF THE يايِ تَخْصِصِ و تَعْظِيمِ, THE ي OF PARTICULARITY, AND OF
AScription OF GREATNESS.

72. This ي will, like the preceding مجهول, be attached to nouns either singular or plural; as,

جامه که زنان بر سر کنند

The (particular) GARMENT which women put on their heads.

With a plural noun:

آن امامانی که کردند اجتهاد
رحمت حق بر روانِ جمله باد

Upon the whole of THOSE (particular, or great), IMAMS, who carried on religious warfare, may the mercy of the true (God) flow.

OF THE يايِ تَحْقِيرِ, THE DIMINUTIVE ي.

Example:—

شاهبازی بشکارِ مگسي مي آید

Where, according to the King of Oude's Grammar, the ي attached to the first word, is the يَّيَّ تَعْظِيم; that to the last, the يَّيَّ تَحْقِير. The translation will, therefore, be;

A GREAT hawk hunts A LITTLE FLY.

OF THE يَّيَّ نِدَا, THE يَّيَّ OF SUPPLICATION, AND THE يَّيَّ رَحْمَت.

THE يَّيَّ OF ENDEARMENT.

The يَّيَّ is, in each case, مَعْرُوف (Art. 36). In the first, it is found attached to one word only; viz. إِلَه, *God*. Example of the first:

إِلَهِي غَنِّجُهُ أُمِيدٌ بَكْشَا

(Gracious) *God!* open thou the bud of hope.

—Of the second:

نُورٌ جَشْمِي

*Light of (my) eye!**

73. Besides the uses of يَّيَّ here enumerated, we have also the يَّيَّ نَسَب, the يَّيَّ زَانْد; the يَّيَّ إِضَافَة, the يَّيَّ مَصْدَرِي, and the يَّيَّ لِيَاقَة.

74. The يَّيَّ نَسَب, or يَّيَّ of relation, is nothing more than the Arabick patronymic, of which some account will be given hereafter.

75. It may be necessary here to state, that this يَّيَّ مَعْرُوف (Art. 36);

* Some analogy may perhaps be perceived between this and the English *Deary, Tommy*, and the like.

and, that it will be retained in the construction termed يَّيَّ إِضَافَة; as, مَرْدٌ هِنْدِي, *an Indian man*: but, in this case, the first word will not take kesrah (as in Art. 59): and, that after the silent s, (Art. 29), it is sometimes represented by hamzah; as in the word بَسْتَه, *embroidery*; بَسْتَه, *belonging to embroidery*; at others, it changes the s into گ; as, خانه, *a house*; خانِگِي, *belonging to a house*.

76. The يَّيَّ زَانْد has no vowel, and is found attached to words ending in l or و quiescent, for the sake of euphony only; as, جاي or جا, *a place*; خُداي or خُدا, *God*; بَخْشَاي for بَخْشَا, *forgive*; مَوِي or مَو, *hair*, &c.

77. The يَّيَّ إِضَافَة has been noticed in Article 59. The يَّيَّ مَصْدَرِي and يَّيَّ لِيَاقَة, will be noticed hereafter.

78. It must be remembered, that, in all these cases, whenever the preceding word ends in any quiescent or silent letter, hamzah must be used before this يَّيَّ; as, خُدا, *God*, خُداي; رُو, *the face*, رُوِي; بَد, *badness*, بَدِي; except in the case of silent s where گ happens to take its place. (See Art. 75.)

79. Any word ending in silent s, and receiving يَّيَّ by s, and coming before اِيسْت, will require that this word be written اِيسْت, taking the vowel of the preceding word; as, اِيسْت آفتابه, *āftabah-ayst, there is a vessel*.

80. We often find mention of a *يَايِ مُتَكَلِّمٍ*, *a ي of the first person*, in the native Grammars; as in *قَبْلَهُ كَاهِي*, *MY place of worship*; meaning *MY father*. Where *ي* is supposed to have this power; so, *خُدا يگاني*, *MY only deity*; *مُشْفِي*, *MY friend*; *خُداوندي*, *MY Lord*, &c.

OF NUMBERS, اعداد.

81. The Persian plural is formed by adding *آن* or *ها* to the singular: but these terminations are not wholly arbitrary; on the contrary, they are regulated with great precision. The names of animals generally form their plural in *آن*; as,

گُرگ gurg, the wolf. *گُرگان* gurgān, wolves.

پَلَنگ palang, the tiger. *پَلَنگان* palangān, tigers.

82. But, words which signify things without life, make their plurals for the most part by adding the syllable *ها*; as,

بَال bāl, the wing. *بَالِهَا* bālḥā, wings.

سَاحِل sāhil, the shore. *سَاحِلِهَا* sāhilḥā, shores.

Both these plurals occur in the following elegant distich:

شب تاریک و بیم موج و گردابی چنین هائل

نجا دانند حال ما سبکباران ساحلها

The night is dark; the fear of the waves, and a whirlpool, so dreadful!

*How should those, WHO BEAR LIGHT BURDENS ON THE SHORE,
know our situation?*

83. There are, however, a few exceptions to these rules: the names of animals sometimes make their plurals in *ها*, as well as in *آن*; as, *شُتُر* shuṭur, a camel; *شُتُرِهَا* shuṭurḥā, and *شُتُرَان* shuṭurān, camels; and, on the other hand, the names of things sometimes have plurals in *آن*, as *لَب* lab, a lip; *لَبَان* labān, lips.

84. Substantive nouns, or attributives used as such, ending in *ا* or *و*, form their plurals in *یان*; as, *دانا* dānā, a learned man; *دَانَايَان* dānāyān, learned men; *پَرِیَرُو* parīrū, fairy-faced, pl. *پَرِیَرَوِیَان*. Those which end in silent *s*, signifying rational beings, are made plural by changing that letter into *گان*, as *بچه* bachah, an infant; *بچهگان* bachagān, infants; sometimes written separately; as, *فرشته* farisṭah, an angel; *فرشتهگان* farisṭah gān, angels.

But if such word end in the aspirated *s*, (Art. 29), the termination *آن* or *ها*, will be regularly added; as, *پادشاه* pādshāh, the king; *پادشاهان* pādshāhān, kings; *راه* rāh, way; *راهها* rāhḥā, ways.

If, however, a noun signifying any thing irrational end in silent *s*, this letter will be rejected in forming the plural; as, *خانه* khāneh, the house; *خانها* khānehā, houses.

85. In some modern Persian books, as the life of Nādir Shāh, and others, the plural often ends in *آت*; or, in *جَات*, if the singular has a silent final *s*.

Sing.	Plur.
نَوَازِش <i>nawāzish, a favour.</i>	نَوَازِشَات <i>nawāzishāt, favours.</i>
قَلْعَه <i>kal'ah, a castle.</i>	قَلْعَات <i>kal'ajāt, castles.</i>

which may, perhaps, be considered as attempts to imitate the feminine plural of the Arabs, which ends regularly in *آت*.

86. It must not be omitted, that Arabick substantives frequently have two sorts of plurals; one formed according to the analogy of the Persian nouns, and another after the irregular manner of the Arabians; as, عَيْب *ʿayb, a vice*; عَوَائِب *ʿawā-ib, vices*; قَلْعَه *kal'ah, a castle*; قَلْعَات *kal'ahāt and قِلَاع *qilāʿ, castles*; نَائِب *nā-ib, a viceroy*; plur. نَوَاب *nuwwāb, a Nabob*. This may be termed a plural of respect. So اَزْدَه *azdah, serpents, for, a great serpent, in the Persick*. We occasionally have the Arabick dual termination, *ين*, as well as those of the plural *ون* and *ين*; even when the composition is not purely Arabick; as, جَانِبَيْن *both sides*; صَالِحَيْن or صَالِحُون *holy men*. This is one argument out of a great number to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabick; and, if the learner will follow my advice, he will peruse with attention the Arabick Grammar of Erpenius, before he attempts to translate a Persian manuscript.—To avoid the trouble and expense of referring to that work, an abstract of the Arabick Grammar has been inserted in the first Appendix of this.*

OF PERSIAN ADJECTIVES OR ATTRIBUTIVES, صفات.

87. THE Persian adjectives, when used as such, i. e. for the purpose of qualifying other words, admit of no variation, except in the degrees of comparison. The positive is made comparative by adding to it *تر*, and superlative by adding *ترین*; as, خوب *khub, fair*; خوبتر *khubtar, fairer*; خوبترین *khubtarin, fairest*. Arabick attributives, when applied to the Persian language, frequently form the comparative and superlative degrees in the same manner; as, صَعْب *ṣaʿb, difficult*; صَعْب تر *ṣaʿb tar, more difficult*; صَعْب ترین *ṣaʿb tarin, most difficult*. These are termed اَسْمَاءُ تَفْصِيل.

88. But, when these attributives are to be construed as substantives, which is often the case, they form their plurals just as the substantives do: e. g. نیک *nik, or نیکان *nikān, will signify good men*. The same holds good with compound epithets; as, پَرِي رُویَان *the fairy-faced (ones)*. This is also the case with the demonstrative pronouns آن *that*, and این *this*.*

89. Our *than*, after a comparative, is generally expressed by the preposition از *az*; as,

* So in the English, *a good man, or good men*; but, when *good* is used as a substantive, we say, in the plural, *goods*.

بِیاضِ رُویِ تو روشنتر از رُخِ روز
سَوَادِ زُلفِ تو تاریکتر از ظُلْمَتِ داج

*The whiteness of thy face (is) more splendid than the cheek of day :
the blackness of thy locks (is) darker than the darkness of night.*

ماه نیکوست ولی رُویِ تو زیباتر ازوست
سَرودِ لُجُوست ولی قدِّ تو دلجوتر ازوست

*The moon is beautiful, but thy face is more becoming THAN it ; the
cypress is pleasing, but thy shape is more pleasing THAN it.*

Examples of attributives used as substantives :

فرو مانند پری رویان ز آن عارض
خجل گشتند سمن بویان ز آن کاکل

*(The damsels with) faces like fairies, are dejected at that cheek ; the
jessamine-scented (nymphs) were disconcerted at that curl.*

OF THE SEPARATE PRONOUNS, ضمائر منفصله.

90. The PERSONAL PRONOUNS are the following :

First Person, ضمیر متکلم.

من man, I.

Sing. من man, I.

Oblique, مرا marā, me.

Plur. ما mā, we.

مارا mārā, us.

Second Person, ضمیر مخاطب.

تو tö, thou.

Sing. تو tö, thou. Obl. تورا or ترا törā, thee.

Plur. تان tān, or شما shumā, you or ye.* شمارا shumārā, you.

Third Person, ضمیر غائب.

او oi, or وای wai, or او oy, he.

Sing. او oi, or او oy, } he, she, or it. Obl. او را orā, } him, her, or it.
or وای wai, } or وای wairā, }

Plur. ایشان ayshān, } they.+ ایشانرا ayshānrā, } them.
or شان shān, } or شانرا shānrā, }

Examples :—

همدیرفتم و کوفتم مغزشان
تهی کردم از پیکر نغزشان

*I went, and beat their brains ; I made their beautiful faces void of
form.*

* شمایان and مایان, are sometimes found as plurals of the pronouns of the first and second persons, but never in any good author.

+ Occasionally, but rarely اوشان, which, however, is used only when the persons spoken of are absent. ایشان is perhaps a compound of این and شان ; شان and او of اوشان.

چون شاه جهاندار بنمود روی
زمینرا ببوسید و شد پیش اوی

When the world-possessing king showed his face, (the general) kissed the ground, and went before him. Firdausi.

91. After the preposition *in*, the letter *د* is sometimes inserted to prevent the hiatus, as *بدو* *badō*, for *باو* *ba-o*, *to him*; the same may be observed of *بدان* *badān*, for *بان* *ba-ān*, *to that*; *بدین* *badīn*, for *بین* *bīn*, *to this*.

92. The POSSESSIVE PRONOUNS are the same with the personals, and are distinguished by being put after their substantives; or, they may be represented by the forms *آش* or *ش*, *آت* or *ت*, *ام* or *م*, respectively; as,

دل من *dil man*, *my heart*, or *دل من* *dil man*, *my heart*.

دل تو *dil to*, *thy heart*, or *دل تو* *dil to*, *thy heart*.

دل او *dil au*, *his or her heart*, or *دل او* *dil au*, *his or her heart*.

Plur.

دل‌های ما *dil-hāi mā*, *our hearts*.

دل‌های شما *dil-hāi shumā*, *your hearts*.

دل‌های ایشان *dil-hāi āishān*, *their hearts*.

It will be seen, that the occurrence of the silent *s* in some cases, occasions an *alif* being prefixed to these pronouns: this is done for the

purpose of enouncing the vowel proper for the pronouns, which the silent *s* is incapable of doing.

The latter forms never occur in a separate state. With nouns, therefore, they must necessarily be possessives; with verbs, objective cases; and they may then be followed, if necessary, by the particle *را*, (See Art. 63).

93. These pronouns may be joined to any word in the sentence which the poet finds convenient; thus, in the following couplet, the pronoun *ش* *it*, is added to *زوال*; and in the next distich, *ت* *thee*, is placed after the conjunction *گر* *gar*, *if*.

خوشا شیراز و وضع بی مثالش
خداوندان نگه دار از زوالش

Joy (be to) Shiraz and ITS incomparable situation! O Lord, preserve IT from decay!

بمئی سجاده رنگین کن گرت پیر مغان گوید
که سالک بی خبر نبود ز راه و رسم منزلها

Tinge the sacred carpet with wine, if the senior of the magicians bid THEE; for the traveller should not be ignorant of the rule and custom of the inns.

ضمائر مشترکه, RECIPROCAL PRONOUNS.

94. Our reciprocal pronouns *own* and *self*, are expressed in Persian

by the following words, which are applicable to all the persons and sexes; as,

Nom.	khud, خُود or خُودش	Oblique,	خُود را
	khishtan, خُویشتن or خُویش		خُویش را or خُویشتن را
	خُوی		

Thus we may use

خُود, I myself.	ما خُود, we ourselves.
تو خُود, thou thyself.	شما خُود, you yourselves.
او خُود, he, his or herself.	ایشان خُود, they themselves.

خُود is also joined, like the Latin *ipse*, to every person of a verb; as,

Sing.	Plur.
خُود آمدم <i>ipse veni.</i>	خُود آمدیم <i>ipsi venimus.</i>
خُود آمدی <i>ipse venisti.</i>	خُود آمدید <i>ipsi venistis.</i>
خُود آمد <i>ipse venit.</i>	خُود آمدند <i>ipsi venerunt.</i>

Example: —

دانی چه گفت مرا آن بلبل سحری
تو خود چه آدمی کز عشق بی خبری

Dost thou know what that early nightingale said to me? (as to)

"You YOURSELF, what man are you, that you are ignorant of love?"

When خُود is used as a pronoun possessive, it answers to the Greek σφέτερον, and signifies *my, thy, our, your, his or her, and their,*

according to the person and number of the principal verb in the sentence, as in this couplet of Hafiz;

محرّم رازِ دِلِ شیداى خُود
کس نَمی بینم زِ خاص و عام را

(As to) a confidant of the secret of (my) own afflicted heart, I perceive not the person to be (either) of the nobles, or the populace.

95. The DEMONSTRATIVE PRONOUNS, اِسمائى اشاره, are the following:

این in, this.

Sing.	این this.	Oblique cases.	اینرا
Plur.	اینان these, (rational beings.)		اینانرا
	or اینها (irrational.)		or اینهارا

آن an, that.

Sing.	آن that.	Oblique cases.	آنرا
Plur.	آنان those, (rational beings.)		آنانرا
	or آنها (irrational.)		or آنها را

When این in, is prefixed to a noun, so as to form one word, it is frequently changed into ام im; as, امشب imshab, to night.

تعالی الله چه دولت دارم امشب
که آمد ناگهان دلدارم امشب

May God be exalted! What fortune have I to night! for this night is my beloved come unexpectedly!

and امروز imrōz, to-day ;

روز عیش و طرب و عید صیامت امروز
کام دل حاصل و ایام بکامست امروز

*A day of mirth and joy, and the holy-day of the fast is this day :
the desire of the heart (is) obtained ; and times are to (my) wish
to-day.*

96. The words آن and از آن, prefixed to pronouns *personal*, change them into *possessives*, and are read with a short vowel, آن تو āni tō, or از آن تو az āni tō, i. e. *thine* ; as,

ماه کنعان من مسند مصر آن تو شد

Moon of Canaan ! (O Joseph), the throne of Egypt is THINE !

97. The relatives (اسمائی استفهام) and interrogatives (اسمائی موصول), are supplied by the invariable pronouns که keh and چه cheh, of which the former usually relates to persons, and the latter to things : in the oblique cases of these pronouns the final and silent s, is absorbed before the syllable را ; as,

Nom. که who.

Oblique. کرا whom.

چه which.

چرا which.

98. کی kī and چي chī, are interrogatives, and are very often joined to the verb است, as کیست who is it ? چیست what is it ?

یا رب آن شاهوش ماه رخ زهره جبین
در یکتای که و گوهر یكدانه کیست

*O heaven ! whose precious pearl, and whose inestimable jewel, is that
royal moon-faced, venus-foreheaded (damsel) ?*

کدام kudām (properly *which, whether* ?) is also an interrogative pronoun ; as,

میخواره و سرگشته و زنده و نظر باز
و آنکس که چنین نیست در این شهر کدامست

*Wine-bibers, wanton and dissolute are we, and with open eyes ; but,
who is that person in this city, who is not so ?*

99. Our *soever* is expressed in Persian by هر har, or هران harān, prefixed to the relatives ; as,

هر که or هرانکه whosoever.

هر چه or هرانچه whatsoever.

OF THE PERSIAN VERBS, افعال.

100. The Persians have active (متعدی), and neuter (لازم), verbs like other nations ; but many of their verbs have both an active and neuter sense, which can be determined only by the construction. They have also a species of derivative verbs, which may be termed causals, (also متعدی). These verbs have properly but one conjugation, and only two

changes of tense, the aorist, and the preterite; all the other tenses being formed by the help of the particles *می* *mī* or *همی* *hamī*, and the auxiliary verbs *هستن* *hastan*, or *بودن* *būdan*, *to be*, and *خواستن* *kh'āstān*, *to desire, will, or be willing*. The passive voice is formed by adding the tenses of the substantive verb *شدن* *shudan*, to the participle preterite of the active; as, *خوانده شد* *kh'āndah shud*, *it was read*. The inflexions of these auxiliaries will be here exhibited.

* *مصدر منصرف* *variable masdar*, or Infinitive *بودن* *būdan*, *to remain, or be*.

101. The present tense of this verb is irregular, but very easy; it should be carefully remembered, as it is the model for the variations of persons in all tenses.

INDICATIVE MOOD, Present Tense, *صیغه حال*.

Sing.	Plur.
ام <i>am</i> , <i>I am</i> .	ایم <i>aym</i> , <i>we were</i> .
* <i>ای</i> <i>āi</i> , <i>thou art</i> .	اید <i>ayd</i> , <i>ye are</i> .
است <i>ast</i> , <i>he is</i> .	اند <i>and</i> , <i>they are</i> .

* If this infinitive be formed upon a word taken from any other language, as *طلبیدن* *to seek*, from the Arabick word *طلب* *to request*, it is then termed *مصدر جعلی*, *an artificial infinitive*.

This tense joined to nouns, pronouns, or adjectives, often coalesces with them, and then loses the initial short *alif*: e. g. with pronouns.

Sing.	Plur.
منم <i>manam</i> , <i>ego sum</i> .	مائیم <i>māaym</i> , <i>nos sumus</i> .
تویی <i>tō ī</i> , <i>tu es</i> .	شمائید <i>shumā-ayd</i> , <i>vos estis</i> .
اوست <i>ōst</i> , <i>ille est</i> .	ایشانند <i>ayshānand</i> , <i>illi sunt</i> .

102. — With adjectives,

شادم <i>shādam</i> , <i>I am glad</i> .	شادایم <i>shādaym</i> , <i>we are glad</i> .
شادی <i>shādī</i> , <i>thou art glad</i> .	شاداید <i>shādayd</i> , <i>you are glad</i> .
شاداست <i>shādašt</i> , <i>he is glad</i> .	شاداند <i>shādand</i> , <i>they are glad</i> .

103. The negatives are formed by prefixing *نه* *nah* or *ن* *na*; as, *نه ام*, or *نیم*, *I am not*, &c. but *نه است* is commonly written *نیست*, *it is not*; as,

راهیست راه عشق که هیچش گناره نیست
 اینجا جز آنکه جان بسپارند چاره نیست

The path of love is such a path that it has no boundary: there, except that (men) give up the soul, is no remedy. Hafiz.

104. Present tense *حال* of the defective verb, *هستن* *hastan*, *to be, remain, or exist*.

Sing.		Plur.
<i>ye m</i> <i>ye</i> <i>teh</i> * هستم <i>I am.</i>	<i>you</i>	هستیم <i>we are.</i>
هستی <i>thou art.</i>	<i>ye</i>	هستید <i>you are.</i>
هست <i>he is.</i>	<i>di</i>	هستند <i>they are.</i>

Simple Preterite, ماضی مطلق.

<i>le am</i> <i>ut</i> <i>uo</i> بودم <i>I was.</i>	<i>uom</i> <i>uy</i> <i>uo</i> بودیم <i>we were.</i>
بودی <i>thou wast.</i>	بودید <i>you were.</i>
بود <i>he was.</i>	بودند <i>they were.</i>

Preterite Imperfect, ماضی استمراری or تمنی.
&c. می بود or بودی می بودی or بودی می بودی or بودی می بودی

Compound Preterite, ماضی قریب.

Sing.	Plur.
بوده ام <i>I have been.</i>	بوده ایم <i>we have been.</i>
بوده ای or * بوده ای <i>thou hast been.</i>	بوده اید <i>you have been.</i>
بوده است <i>he has been.</i>	بوده اند <i>they have been.</i>

* The difference between this verb and ام, (Art. 101), is, that this signifies *I exist*, whereas the other is mostly used as the logical copula, to connect the extreme terms of a proposition, as also to form the preterite tenses of other verbs, &c.

Future, مستقبل.

Sing.	Plur.
خواهم بود <i>I will be.</i>	خواهیم بود <i>we will be.</i>
خواهی بود <i>thou wilt be.</i>	خواهید بود <i>you will be.</i>
خواهد بود <i>he will be.</i>	خواهند بود <i>they will be.</i>

Imperative, امر, or Precative, دعاوی.

باشم, or می باشم <i>let me be.</i>	باشیم, or می باشیم <i>let us be.</i>
باش, or ب باش, or ب باش <i>be thou.</i>	باشید, or می باشید <i>be ye.</i>
باد, or بادی, or بادی, or بادی <i>let him be.</i>	باشند, or می باشند <i>let them be.</i>

Subjunctive, or Aorist, مضارع.

بودم, or باشم, or می باشم } <i>I be, or may be.</i>	بودیم, or باشیم, or می باشیم } <i>we be, may be, &c.</i>
بودی, or باشی, or می باشی } <i>thou beest, &c.</i>	بودید, or باشید, or می باشید } <i>you be, &c.</i>
بود, or باشد, or می باشد } <i>he be, &c.</i>	بودند, or باشند, or می باشند } <i>they be, &c.</i>

Conditional or Potential, ماضی استمراری or شرطی.

بودم, or بودی, or می بودم <i>I might, would, &c. be.</i>	بودیم, or بودید, or می بودیم <i>we would, &c. be.</i>
بودی, or بودی, or می بودی } <i>thou wouldst, &c. be.</i>	بودید, or بودید, or می بودید } <i>ye would, &c. be.</i>
بود, or بود, or می بود } <i>he would, &c. be.</i>	بودند, or بودند, or می بودند } <i>they would, &c. be.</i>

OF THE PERSIAN VERBS.

Future Subjunctive, ماضی مشکوک.

Sing.

Plur.

* بود باشم or می بود باشم	I shall have been.	&c. بود باشیم or می	we shall have been.
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&c. بود باشی or می	thou shalt have been.	&c. بود باشید	you shall have been.
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&c. بود باشد or می	he shall have been.	&c. باشند	they shall have been.
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Infinitive, مصدر.

Present, بودن by contraction بون to be or remain.

فاعل

Participles.

مفعول

باشا being, (rare.)

بودن been, having been.

105. شدن shudan, to be or become.†

used in forming the Passive voice.

Indicative or Subjunctive Present, صیغه حال.

می شوم I am, or may be.

می شویم we are, &c.

می شوی thou art.

می شوید you are, &c.

می شوند he is, &c.

می شوند they are, &c.

* This form sometimes goes by the name of the ماضی استمراری مَظنون.
 † گشتن and گردیدن are synonymous with this verb, and are in some instances substituted for it.

OF THE PERSIAN VERBS.

Simple Preterite, ماضی مطلق.

Sing.

Plur.

شدم I was.

شدیم we were.

شدی thou wast.

شدید you were.

شد he was.

شدند they were.

Preterite Imperfect, ماضی استمراری.

&c. می شد	می شدی	می شدی	می شدی
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Compound Preterite, ماضی قریب.

شده ام I have been.

شده ایم we have been.

شده ای or شده باشی thou hast been.

شده اید you have been.

شده است he has been.

شده اند they have been.

Preterpluperfect, ماضی بعید.

شده بودم I had been.

شده بودیم we had been.

شده بودی thou hadst been.

شده بودید you had been.

شده بودند he had been.

شده بودند they had been.

Future, مستقبل.

خواهم شد I will be.

خواهیم شد he will be.

خواهی شد thou wilt be.

خواهید شد you will be.

خواهد شد he will be.

خواهند شد they will be.

Imperative, *أمر*, and *دُعَاوِي*, precative.

Sing.	Plur.
<i>بَشُوم</i> or <i>مِيشُوم</i> <i>let me be.</i>	<i>بَشُويم</i> or <i>مِيشُويم</i> <i>let us be.</i>
<i>بَشُو</i> or <i>مِيشُو</i> <i>be thou.</i>	&c. &c. <i>بَشُويد</i> <i>be ye.</i>
<i>بَشُود</i> or <i>مِيشُود</i> <i>let him be.</i>	&c. &c. <i>بَشُوند</i> <i>let them be.</i>

Subjunctive, or Aorist, *مُضَارِع*.

<i>بَشُوم</i> or <i>مِيشُوم</i> <i>I be.</i>	<i>بَشُويم</i> or <i>مِيشُويم</i> <i>we be.</i>
&c. &c. <i>بَشُوي</i> <i>thou beest.</i>	&c. &c. <i>بَشُويد</i> <i>you be.</i>
&c. &c. <i>بَشُود</i> <i>he be.</i>	&c. &c. <i>بَشُوند</i> <i>they be.</i>

Infinitive, *مَصْدَر*.

شدن *to be.*

Participles.

(rare) *شوا* *being, becoming.* *شده* *having been or become.*

106. *خواستن* *kh'āstān* or *خواهیدن* *kh'āhīdan*, *to be willing.*

Aorist, *مُضَارِع*.

used in forming the Compound Future of verbs.

<i>خواهم</i> or <i>مِی خواهم</i> <i>I will.</i>	<i>خواهیم</i> or <i>مِی خواهیم</i> <i>we will.</i>
&c. <i>خواهی</i> <i>thou wilt.</i>	&c. <i>خواهید</i> <i>you will.</i>
&c. <i>خواهد</i> <i>he will.</i>	&c. <i>خواهند</i> <i>they will.</i>

The other tenses are formed like those of the regular verbs.

OF THE TENSES.

107. It will here be useful to shew in what manner the tenses of Persian verbs are deduced from the infinitives, which are considered by Oriental grammarians as the spring or fountain of all the moods and tenses : and hence they are termed the *مَصْدَر* *maṣḍar*, or *source*.

108. All Persian infinitives end in *دن*, or *تن* ; as, *رسیدن* *raṣīdan*, *to arrive* ; *نالیدن* *nālīdan*, *to grieve* ; *گفتن*, *to say* : just as the preceding letter happens to be a sonant or a surd respectively.*

109. The third person of the simple preterite is formed by rejecting *ن* from the infinitive ; as, *رسید*, *he arrived* ; *نالید*, *he grieved* ; *گفت*, *he said*. Examples :—

گفتم مگر صبا زچمن رسید
یا کاروان مُشک زراه ختن رسید

I said, but the zephyr is arrived from the garden, or the caravan of musk has come from the road of Khoten.

110. The letter *ب*, often prefixed to this tense, is redundant, as

* By a sonant is meant any letter, in the first formation of which, by the organs of speech, the voice is distinctly heard ; by a surd, any other in which this is not the case. Hence all vowels will be sonants, as will *b*, *d*, and the like ; while *p*, *t*, &c. will be surds.

جامه را ببرد و برفت, *he took the mantle, and departed.* In this case the vowel following ب, is often omitted; as, بنشست for بنشست, *he sat.*

111. From the preterite is formed the imperfect tense, by prefixing the particles می or همی, as می رسید or همی رسید, *he was arriving.* These particles, however, imply continuity.

112. It is also sometimes expressed by adding ی (تجہول) to the preterite, as نالیدی, *he was grieving*; نالیدندی, *they were grieving*: this form is common in prose; as,

بطرب و نشاط مشغول بودند و نغمه ترانه از زبان چنگ و چغانه استماع نمودندی.

They were engaged in pleasure and delight, and were continually listening to the delightful modulation of the tongue of the lute and cymbal.

113. The same letter ی, added to the persons of the past tense, forms the potential mood; as, نالیدمی, *I might, could, should, or would grieve*; so Firdausi in a love song,

شبی در برت گر بر آسودمی
سر فخر بر آسمان سودمی

Could I rest one night in thy bosom, I should (seem to) touch the sky with my delighted head.

And Hafiz,

آن طره که هر جعدش صد ناهه چین آرز
خوش بودی اگر بودی بویش از خوشخوی

That lock, each curl of which is worth a hundred musk-bags of China, would be sweet if its scent were from sweetness of temper.

114. The participle preterite is formed from the infinitive by changing ن into س; as, رسید, *arrived*; گفته, *said*; from which participle, and the auxiliary verbs بودن and شدن, are made several compound tenses, as well as the passive voice; as, پاشیده ام, *I have sprinkled*; پاشیده بودم, *I had sprinkled*; پاشیده باشم, *I shall have sprinkled*; پاشیده شدم, *I was sprinkled.*

هم جان بدان دو نرگس جادو سپرده ایم
هم دل بدان دو سنبل هندو نهاده ایم

We also HAVE given up our soul to those two enchanting narcissuses (eyes); we also HAVE placed our heart on those two black hyacinths (locks of hair).

115. The Persians are very fond of the preterite participle; and it is very often used by their elegant writers to connect the members of a sentence, and to suspend the sense till the close of a long period: in poetry, as well as prose, it sometimes is used like the third person preterite of a verb, as in this fine couplet:

فُرُوغِ جام و قدح نور ماه پوشیده
 عذارِ مغپچگان راهِ آفتاب زده

The splendour of the cup and goblet has obscured the light of the moon ;
 the cheek of the magian-children (young cup-bearers) has stolen the
 splendour of the sun.

116. In the ode from which this couplet is taken, every distich ends
 with the word زده*, for زد, he struck.

117. In composition, the infinitive is contracted by rejecting ن, as
 خواهم شد, I will be ; so Hafiz,

نفس باد صبا مُشک فشان خواهد شد
 عالم پیرِ دگر باره جوان خواهد شد

The breath of the western gale will be musk-shedding ; the old world
 will again be young.

118. This short infinitive is likewise used after impersonal verbs ; as,
 تواند کرد, it is possible to do ; باید کرد, it is necessary to do : thus
 Hafiz, the Anacreon of Persia ;

بسعی خود نتوان بُرد گوهرِ مقصود
 خیالِ تست که این کار بیکواله بر آید

* The s terminating this kind of words, is nothing more than the relative s,
 so روزده, daily ; ساله, belonging to the year ; مردانه, manly, like men ; &c.
 See Hyder Ali's Com. on the جوهر التَّرکیب, p. 69

It is impossible to bear away the jewel of thy wish by thy own
 endeavour ; thy vain imagination is, that this will come without
 assistance.

And the poet quoted in the history of Cazvini,

روزگار نامه کردارِ شماست
 بر آنجا کردارِ نیکو باید گماشت

Your conduct is a register : it is necessary to place there good actions.

119. In order to form the imperative mood of a Persian verb, re-
 course has been had to the following expedients. It has been found that
 one or other of the seven sonant letters, viz. د, ز, ر, ل, or پ, will precede
 دَن, and that one of the four surds, viz. خ, س, ش, or ف, will precede
 تَن, of the infinitive. (Art. 108). The verbs have then
 been divided into eleven classes, having one or other of these letters,
 taken in this order, preceding the termination of the infinitive for its
 respective characteristic : and the following rules have been devised ac-
 cordingly for finding the imperative.

GENERAL RULE.

120. The terminating syllable of the infinitive دَن or تَن will always
 be rejected.—And, specially, by this process alone, the imperatives of
 all verbs of the second, the fifth, and of some of those of the eleventh
 classes, will be found. Example of the second class, in which ر precedes

دن, and is therefore the characteristic of that class, پُروردن, *to cherish*. Imperative, پُرور, *cherish thou*: of the *fifth*, in which ن is the characteristic, گندن, *to dig*, Imper. کن, *dig thou*: of the *eleventh*, in which ف is the characteristic, شکافتن, *to split*. Imper. شکاف, *split thou*.

SPECIAL RULES FOR THE REMAINING CLASSES.

121. All verbs of the *first*, *seventh*,* and *ninth* classes, form their *infinitives* by also rejecting their characteristic letters. Example of the *first*, in which ا is the characteristic, ایستادن, *to stand*. Imper. ایست, *stand thou*: of the *seventh*, where ی is, دوشیدن, *to milk*. Imper. دوش, *milk thou*: of the *ninth*, where س is the characteristic, زیستن, *to live*. Imper. زی, *live thou*.

122. One verb only is generally given of the *third* class, i. e. having ز for its characteristic;† as, زدن, *to strike*. Imper. زن, *strike thou*.

123. The *fourth* class having م for its characteristic, presents only one verb; as, آمدن, *to come*. Imper. آ or آی, *come thou*.‡

124. Verbs of the *sixth* class, having و for their characteristic, change that letter into آي; as, سَودن, *to wear*. Imper. سَای, *wear thou*.

* The causal verbs ending in یدن, come under this class, and are all regular.

† Meninski also gives ازدن or آزدن, *to plunge a knife*. Imp. از. (See ازیدن.)

‡ آرامدن, *to rest*, takes the imperative of آرامیدن; as, آرام, *rest thou*.

125. All verbs of the *eighth*, *tenth*, and some of those of the *eleventh*, classes, change their characteristics, viz. خ, ش, or ف, into ز, ب, respectively. Example of the *eighth*; انداختن, *to throw*. Imper. انداز, *throw thou*; of the *tenth*, کاشتن, *to sow*. Imper. کار, *sow thou*: of the *eleventh*, کوفتن, *to beat*. Imper. کوب, *beat thou*.

EXCEPTIONS.

126. In verbs of the *first*, *seventh*, and *ninth* classes.—Of the *first*, دادن, *to give*. Imper. ده, *give thou*; بستدن, *to take*, (for بستادن). Imper. بستان, *take thou*, (from بستاندن).

— Of the *seventh*:

گزیدن	to choose.	Imper.	گزین	دیدن	to see.	Imper.	بین
چیدن	to gather.		چین	شنیدن	to hear.		شنو or شنو
آفریدن	to create.		آفرین				

— Of the *ninth*:

پیوستن	to adhere to.	Imper.	پیوند
بستن	to bind.		بند

* Though the regular imperative of this verb, viz. بست, perhaps never occurs, the aorist, as well as the present tense formed from it, does; as, بستد, or می بستد, *he takes*; آمدن, *to be prepared*, has no imperative: some other verbs, having this characteristic, take their imperatives from verbs of the *sixth* class; as, گشادن, *to open*. Imp. گشای from گشودن.

شکستن <i>to break.</i>	Imper. شکن
خاستن <i>to rise.</i>	خیز
نِشستن <i>to sit.</i>	نشین
گُستن <i>to break.</i>	گیل

The rest of the verbs usually given as irregulars under this class, viz. کاستن, *to lessen*; خواستن, *to desire*; جستن, *to leap*; رستن, *to escape*; شستن, *to wash*; جستن, *to seek*; رستن, *to grow*, will appear sufficiently analogous, if we can allow in the four first, the addition of a silent *s*, as in the words که and چه, in order to prevent their ending in a vowel; for, striking off the terminating syllable with the characteristic, we shall have کا, خوا, &c. and adding *s*, we have کاه, خواه, چه, ره, which are their imperatives. In the three last, if we strike off the characteristic with the terminating syllable, and add و followed by the یای زائد (Art. 76), we shall have شوی, جوی, and روی, for their respective imperatives. The two آراستن and پیراستن, *to adorn*; have regularly آرا and پیرا, for the imperatives, and adding the یای زائد, آرای, and پیرای, *adorn thou*.*

* Meninski also gives رِیستن, *to spin*. Imp. ریس, as also نِشاستن, *to cause to sit*; Imp. نشان: but the latter may have its imperative regularly from نشانیدن. This is most likely the case; and, that all the irregular imperatives have thus been derived. Whenever, therefore, the learner cannot find the form

127. Exceptions under the *second*, *fifth*, and *eleventh*, classes.

— Under the *second*:

آوردن <i>to bring.</i>	Imper. آر and آور <i>bring thou.</i>
بردن <i>to bear.</i>	بر
مردن <i>to die.</i>	میر
کردن <i>to do.</i>	کن
شمریدن <i>to count.</i>	شمار (from شماریدن)
افشردن <i>to suck.</i>	افشار (افشاردن)
سپردن <i>to give up.</i>	سپار (سپاریدن)

— Under the *fifth*:

فرکندن <i>to dig a canal.</i>	Imper. فرکند (from فرکندیدن)
گندن <i>to rot.</i>	گند (گندیدن)

— Under the *eleventh*:

گرفتن <i>to take.</i>	Imper. گیر
پذیرفتن <i>to accept.</i>	پذیر
رفتن <i>to go.</i>	رو
گفتن <i>to say.</i>	گوی or گو

of the imperative under one class, he must try another. It is desirable, indeed, that he should have a complete list of all substitutions of this kind: but hitherto no such list, I believe, has been made out. The Grammars present only the most usual; and the Dictionaries are quite silent on the subject.

سُفْتَن <i>to bore.</i>	Imper. سُمَب (سُمَبِيدَن).
خُفْتَن <i>to sleep.</i>	خُسَب (خُسَبِيدَن).
شُكُفْتَن <i>to blossom.</i>	شَكِيب.
نُهَقْتَن <i>to conceal.</i>	none.

128. EXCEPTIONS under the sixth class.

شُدَن <i>to become.</i>	Imper. شَو or شُو.	شَنُودَن <i>to hear.</i>	شَنُو
غُنُودَن <i>to slumber.</i>	غُنُو or غَنُو.	بُودَن <i>to remain.</i>	بَاش or بُو
دُرُودَن <i>to reap.</i>	دُرُو or دُرُو, دُرُو.		

129. EXCEPTIONS under the eighth and tenth classes.

— Under the eighth :

شَنَاخْتَن <i>to know.</i>	Imper. شَنَاس.	سُخْتَن <i>to weigh.</i>	سُخ
فَرُوخْتَن <i>to sell.</i>	فَرُوش.	دُوخْتَن + <i>to milk.</i>	دُوش
گُسیخْتَن <i>to break.</i>	گُسل.*		

— Under the tenth :

نُوشْتَن or نِیشتَن <i>to write.</i>	Imper. نَوِیس.
هَشتَن <i>to quit.</i>	هَل (هَلِيدَن).

* Meninski also gives آخْتَن, *to draw a sword*, Imper. آخ. id. (See آهَیخِيدَن). Imp. آهِیخ.

† When this verb is used in the sense of *sewing*, the imperative is regular; as, *sew thou*: so فَرُوخْتَن, when it means *to kindle* or *inflame*, has the imperative فَرُوز.

کُشْتَن <i>to kill.</i>	کُش.
گُشْتَن <i>to revolve.</i>	گُرد (گُردِيدَن).
اَفْرَاشْتَن <i>to exalt.</i>	اَفراز (اَفْرَاشْتَن).
سِرِشْتَن <i>to mix.</i>	none.
اَعِشْتَن <i>to dissolve.</i>	none.
کُشْتَن <i>to sow.</i>	none.*

130. The letter ب is often prefixed to the imperative; as, بگو, *say thou*; بترس, *fear thou*; so Firdausi in his noble satire against a king who had slighted him :

آیا شاه محمود کشور گشای
زمن گر نترسی بترس از خدای
خیزیدی چرا خاطر تیز من
نترسیدی از تیغ خون ریز من

O king Mahmud, conqueror of regions, if thou fearest not me, FEAR God! Why hast thou excited my wrathful temper? Dost thou not dread my blood-dropping dagger?

131. It must here be observed, that the negatives نه nah, and ن na,

* But here, as in many other cases, the imperative of کاشْتَن, *to sow*, i. e. کار, may be used.

† And then, as in Art. 110, the following vowel is often omitted; as, بَشْکَنیم for بَشْکَنیم.

are changed in the imperative into *مه* mah and *م* ma, in the second persons, singular and plural; as, *مپرس*, do not ask; but, in all the rest, *ن* will generally be used; as *نپرسد*, let him not ask.

درد عشقی کشیده ام که می پرس
زهر هجری چشیده ام که می پرس

I have drained the dregs of one love; ASK NOT whose; I have tasted the poison of one absence: ASK NOT whose.

132. Verbs commencing with a single or short *alif*, and prefixing one of these letters; viz. *ب*, *م*, or *ن*, will change the *alif* into *ی*, as *انداخت*, he threw; *پینداخت*, *نپینداخت*, throw; *مپینداز*, throw not, &c. But, if such initial *alif* have *medda* (ـه), and consequently represent two *alifs*, (Art. 40), then the first will be changed to *ی* as before, and the second will remain; as, *آر* or *بیار*, bring thou; *میار* bring not; *نیارَد*,* he brought not. Examples:

ساقیا ساغر شراب بیار
یکدو ساغر شراب ناب بیار

Cupbearer, BRING a cup of wine; BRING a cup or two of pure wine.

* In this case, if the measure of the verse should require it, the *ی* will be rejected; as, *نارَد* sekandar nāmah, p. ۷, Edit. Calc.

گو شمع میارید در این جمع که امشب
در مجلس ما ماه رخ دوست تمامست
در مجلس ما عطر میامیز که جانرا
هر دم ز سر زلف تو خوش بوی مشامست

Say, BRING NOT the taper into this assembly; for, to night, the moon of my beloved's cheek is (at its) full in our banquet; mix not perfume in our assembly; for, from the extremity of thy locks, sweet fragrance is every moment perceptible to the soul.

133. A precativ form is made by inserting *alif*, preceded by (ـه), between the terminating letter of the third person singular of the aorist and the root; as, *گردانَد*, may he cause (it) to become! *پردازَد*, may he perform (it)! and, occasionally in the first person; as, *میرام*, let me die! It is used also with the particles *ب*, *م*, or *ن*. (Artt. 130-1).

Example:—

آوازه نوبت بهر کس برسان
لیکن مرصاد نوبت از تو بکسی

MAY the fame of thy lot come to every person; but may the lot not pass from thee to any one!

134. The contracted participle, used in compound epithets, is exactly the same with the imperative; as, *انگیز*, excite thou; *مشرّت انگیز*, mirth exciting; *افروز*, inflame thou; *گیتی افروز*, world inflaming; *Gaytī-afrōz*, the name of a fairy in the Persian tales, translated by Colonel Dow.

135. The participles of the present tense are formed by adding *ا-*, *ان-*, or *انده*, to the imperative; as, *رسان*, and *رسنده*, *arriving* or *arriver*; which are, the last in particular, often used for nouns.

136. From the imperative also is formed the conjunctive tense or aorist, by adding to it the usual personal termination, as, from *آي*, *come thou*, *آيم*, *I may or will come*.

چو آفتاب می از مشرق پیاله بر آید
ز باغ عارض ساقی هزار لاله بر آید

When the sun of the wine arises from the east of the cup, a thousand tulips arise from the garden of the cup-bearer's cheek.

By this affected, yet lively allegory, the poet only means, that "the cup-bearer will blush, when he shall present the wine to the guests."

For the most part, this form of the Persian verb, which the grammarians properly call the aorist, or indefinite tense, answers to the potential mood of other languages, and is governed by conjunctions, as in Latin and English: this will be seen more clearly in the following example taken from the life of Nādir Shāh;

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و
آوان که اوضاع جهان مختلف و پریشان و چرخ ستمگر بکام ستمکیشان گردد
خداوند یگانه که مدبر این کارخانه و مقلب اوضاع زمانه است از فیض بی
منتهای خود سعادت مندیرا مویذ و در عرصه گیتی مبدو الید کند که بمرام

مراحم و رافت بالنیام جراحات قلوب ستمدیدگان پردازد و مذاق تمنای
تلخکامان زهر حوادث را بشهد عدالت شیرین سازد

To (those) learned in the mysteries of knowledge, and (to) the subtilty-discoverers of the divine sciences, it is evident, that in every age and time, in which the affairs of the world are various and disordered, and the cycle of the oppressor revolves to the wishes of the oppressive, the only Lord, who is the governor of this workhouse, and the subverter of the circumstances of time, aids from his own unlimited bounty, and makes powerful upon the area of the world, some happy (being) who, with the healings of mercies and comfort, acts for the closing up of the wounds of the oppressed, and sweetens the palate of those embittered by the poison of events, with the honey of justice.

In this period, the words *گرد*, *کند*, *پردازد*, and *سازد*, are the aorists of *کردن*, *کردن*, *پرداختن*, and *ساختن*, governed by the conjunction *که*, *that*.

The present tense is formed by prefixing *می* or *همی*, to the aorist: as, *میدانم*, *I know*; *میدانی*, *thou knowest*; *میداند*, *he knoweth*:

آی باد صبا بگذر آنجا که تو میدانی
و احوال دلم به گو پیدا که تو میدانی

O western gale, pass by the place which THOU KNOWEST, and speak openly the circumstances of my heart, which THOU KNOWEST.

زین خوش رقم که بر گل رخسار میکشی
خط بر صیفه گل گزار میکشی

With that sweet character which THOU DRAWEST on the rose of thy cheek, THOU DRAWEST a line over the leaf of the garden-rose.

The particles *می* and *همی*, are sometimes joined to the verb, and sometimes separated from it, according to the pleasure of the writer; * as,

بعیش کوش که تا چشم میزنی برهم
خزان همیرسد و نو بهار می گذرد

Be engaged in pleasure, for, while THOU ART STRIKING thy eye (lid) together, the autumn ARRIVES, and the new spring PASSES away.

137. The letter *ب*, prefixed to the aorist, restrains it to the future tense; as, *برسم*, *I will, would, or may arrive*: † thus Nakhshabi in his work called the *نامه طوطی*, or the *Tales of a Parrot*, Night 35.

نخشی جد و جهد باید کرد
چونکه مردم بیار خود برسد
هر که در کارها کند جهدی
عاقبت بر مراد خود برسد

* They are used only to imply continuity (Art. 111), and may be omitted, when that is not intended.

† But, in this case, the first vowel of the verb is often omitted. (See Artt. 110-130).

Nakhshabi! When men would arrive at their beloved, it becomes (them) to make effort and endeavour. Every one who makes an effort in (his) affairs, will arrive at last at his object.

138. After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses, as they answer to those of European languages.

ACTIVE VOICE, معروف.

پرسیدن, to ask.

Indicative Mood, Present Tense, *صیغه حال*.

واحد Sing.

جمع Plur.

می پرسم I ask.

می پرسیم we ask.

می پرسی thou askest.

می پرسید you ask.

می پرسد he asks.

می پرسند they ask.

Simple Preterite, *ماضي مطلق*.

پرسیدم I asked.

پرسیدیم we asked.

پرسیدی thou askedest.

پرسیدید you asked.

پرسید he asked.

پرسیدند they asked.

* We sometimes have this form here; viz. *پرسیدستی*, *پرسیدستیم*, pl. *پرسیدستید* &c. but this is rare.

† Occasionally with a redundant *ا*; as, *گفتا*, *he said*: but this is done mostly by the poets.

Compound Preterite, ماضی قریب.

Sing. واحد	Plur. جمع
پرسیده ام <i>I have asked.</i>	پرسیده ایم <i>we have asked.</i>
پرسیده ای or پرسیده است <i>thou hast asked.</i>	پرسیده اید <i>you have asked.</i>
پرسیده است or پرسیده است <i>he has asked.</i>	پرسیده اند <i>they have asked.</i>

Preterite imperfect, ماضی استمراری.

پرسیدم <i>I was asking.</i>	پرسیدیم <i>we were asking.</i>
پرسیدی <i>thou wast asking.</i>	پرسیدید <i>you were asking.</i>
پرسید <i>he was asking.</i>	پرسیدند <i>they were asking.</i>

Preterpluperfect, ماضی بعید.

پرسیده بودم <i>I had asked.</i>	پرسیده بودیم <i>we had asked.</i>
پرسیده بودی <i>thou hadst asked.</i>	پرسیده بودید <i>you had asked.</i>
پرسیده بود <i>he had asked.</i>	پرسیده بودند <i>they had asked.</i>

First Future, or امر حاضر.

پرسم <i>I shall ask.</i>	پرسیم <i>we shall ask.</i>
پرسی <i>thou shalt ask.</i>	پرسید <i>you shall ask.</i>
پرسد <i>he shall ask.</i>	پرسند <i>they shall ask.</i>

* This form has a continuative sense, and is equivalent to what is here also termed "the Potential."

† This form is also used for the imperative; as, پرسم, *let me ask, &c.*

Second Future, مستقبل.

Sing. واحد	Plur. جمع
خواهم پرسید <i>I will ask.</i>	خواهیم پرسید <i>we will ask.</i>
خواهی پرسید <i>thou wilt ask.</i>	خواهید پرسید <i>you will ask.</i>
خواهد پرسید <i>he will ask.</i>	خواهند پرسید <i>they will ask.</i>

Imperative, امر حاضر, or دعاوی, precative.

پرس or پرسم <i>let me ask.</i>	پرسیم <i>let us ask.</i>
پرس or پرس <i>ask thou.</i>	پرسید <i>ask you.</i>
پرسد or پرسد <i>let him ask.</i>	پرسند <i>let them ask.</i>

Conjunctive or Aorist, مضارع.

پرسم <i>I may ask.</i>	پرسیم <i>we may ask.</i>
پرسی <i>thou mayst ask.</i>	پرسید <i>you may ask.</i>
پرسد <i>he may ask.</i>	پرسند <i>they may ask.</i>

Potential, ماضی استمراری, or ماضی تشکیک.

پرسیدم <i>I might, &c. ask.</i>	پرسیدیم <i>we might, &c. ask.</i>
پرسیدی <i>thou mightest ask.</i>	پرسیدید <i>you might ask.</i>
پرسید <i>he might ask.</i>	پرسیدند <i>they might ask.</i>

* The first and second persons plural of this form are omitted by some, but retained by other, Grammarians. See Hyder Ali's Comment. on the جوهر الت ترکیب, p. ۶۸

Compound Future; or, according to some, a doubtful preterite, or,

ماضي تشكيك

Sing. واحد

Plur. جمع

I shall have asked. پرسیده باشم *
thou shalt have asked. پرسیده باشی
he shall have asked. پرسیده باشد
we shall have asked. پرسیده باشیم
you shall have asked. پرسیده باشید
they shall have asked. پرسیده باشند

Infinitive, مصدر.

Present, پرسیدن *to ask, contracted پرسید*.

Preterite, پرسیده بودن *to have asked.*

Participles, اسم فاعل and اسم حالیه

Present, پرسان and پرسنده *asking, who asks.*

Preterite, پرسیده و اسم مفعول *asked, or having asked.*

* By prefixing می to this tense, we have a continuative imperative (امر مدامی), as, می پرسیده باشم, *let me (constantly) have asked, &c.* Or, if taken as a preterite (ماضي استمراريه مظنون), a supposed continuative preterite. (See p. 46, note.)

139. PASSIVE VOICE, مجهول.

Indicative Present, صيغه حال

Sing. واحد

Plur. جمع

I am asked. پرسیده می شوم
thou art asked. پرسیده می شوی
he is asked. پرسیده می شود
we are asked. پرسیده می شویم
you are asked. پرسیده می شوید
they are asked. پرسیده می شوند

Preterite, ماضي مطلق

I was asked. پرسیده شدم
thou wast asked. پرسیده شدی
he was asked. پرسیده شد
we were asked. پرسیده شدیم
you were asked. پرسیده شدید
they were asked. پرسیده شدند

Imperfect Tense, ماضي استمراري

I was then asked. پرسیده می شدم
thou wast then asked. پرسیده می شدی
he was then asked. پرسیده می شد
we were then asked. پرسیده می شدیم
you were then asked. پرسیده می شدید
they were then asked. پرسیده می شدند

or,

I had been &c. asked. پرسیده شد می *
thou hadst been asked. پرسیده شدی
he had been asked. پرسیده شد
we had been asked. پرسیده شد می
you had been asked. پرسیده شدی
they had been asked. پرسیده شدند

* See note p. 67.

Compound Preterite, ماضی قریب.

واحد Sing.

جمع Plur.

پرسیده شده ام I have been asked.	پرسیده شده ایم we have been asked.
پرسیده شده ای or پرسیده شده ای thou hast been asked.	پرسیده شده اید you have been asked.
پرسیده شده است he has been asked.	پرسیده شده اند they have been asked.

Preterpluperfect, ماضی بعید.

پرسیده شده بودم I had been asked.	پرسیده شده بودیم we had been asked.
پرسیده شده بودی thou hadst been asked.	پرسیده شده بودید you had been asked.
پرسیده شده بود he had been asked.	پرسیده شده بودند they had been asked.

Doubtful Preterite, ماضی تشکیک.

پرسیده شده باشم * I may have been asked.	پرسیده شده باشیم we may have been asked.
پرسیده شده باشی you may have been asked.	پرسیده شده باشید you may have been asked.
پرسیده شده باشد he may have been asked.	پرسیده شده باشند they may have been asked.

* Or پرسیده می شده باشم &c. will form the ماضی استمراری مظلون. I may have been (constantly, continually) asked. See p. 68, note.

Aorist, مضارع, used also as an imperative.

واحد Sing.

جمع Plur.

پرسیده شوم I may be asked.	پرسیده شویم we may be asked.
پرسیده شوی thou mayst be asked.	پرسیده شوید you may be asked.
پرسیده شود he may be asked.	پرسیده شوند they may be asked.

Second Future, مستقبل.

پرسیده خواهم شد I shall be asked.	پرسیده خواهیم شد we shall be asked.
پرسیده خواهی شد thou shalt be asked.	پرسیده خواهید شد you shall be asked.
پرسیده خواهد شد he shall be asked.	پرسیده خواهند شد they shall be asked.

Continuative Imperative, امر مدامی.

پرسیده می شده باشم { let me be (always) asked.	پرسیده می شده باشیم { let us be asked.
پرسیده می شده باشی { be thou (always) asked.	پرسیده می شده باشید { be you asked.
پرسیده می شده باشد { let him be (always) asked.	پرسیده می شده باشند { let them be asked.

Infinitive, مصدر.

Present, پرسیده شدن to be asked.

Preterite, پرسیده شده بودن to have been asked.

140. A prohibition will prefix م to the second persons of the imperative; a negation نه or ن to any other person, mode, &c. (See Art. 131); as,

Sing.	نمي دانم I do not know,	nescio.
	نمي داني thou dost not know,	nescis.
	نمي داند he does not know,	nescit.
Plur.	نمي دانيم we do not know,	nescimus.
	نمي دانيد you do not know,	nescitis.
	نمي دانند they do not know.	nesciunt.

ندانم از چه سبب رنگ آشنائي نيست
سهي قدان سياه چشم ماه سيمارا

I KNOW NOT from what cause there is not the hue of friendship to the cypress-shaped, black-eyed, moon-faced (damsels).

THE CAUSAL VERB, فَعْلٌ مُتَعَدِّي.

141. This verb is formed from the primitive by adding to the second person singular of the imperative the syllable آندن or آنيدن; as, رس, arrive thou; رساندن or رسانيدن, to cause to arrive; ره, escape thou; رهانيدن, to release. This infinitive is termed مصدر فرعي, a derived masdar. Their imperatives are formed according to the rules given under Classes V. and VII. and they are then regularly conjugated.

Example:—

يا رب آن آهوي مشكين بختن باز رسان
وان سهي سرو خرامان بچمن باز رسان

O Heaven! BRING that musky fawn back to Khoten; BRING back that tall waving cypress to the garden.

The contracted participles, as it has been before observed, (Art. 134), are of great use in the composition of words; as, عِشْرَتِ انگيز, mirth-exciting; from عِشْرَت, which in Arabick signifies mirth, and the participle of انگيختن, to excite: but of these elegant compounds I shall speak at large in the next section.

OF THE COMPOSITION

AND

DERIVATION OF WORDS.

142. ONE of the chief beauties of the Persian language is its frequent use of compound adjectives; in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end, according to the pleasure and taste of the writer; they are formed either by a noun and the contracted participle; as, *دل فریب* or *دل‌فریب*, *heart-deceiving*; or by prefixing an adjective to a noun; as, *خوشبوی*, *sweet-smelling*; or lastly, by placing one substantive before another; as, *گل‌عذار*, *rose-cheeked*.

143. Since one of the nouns in a compound word is often borrowed from the Arabick, a man who wishes to read the Persian books with satisfaction, ought to have a competent knowledge of both languages. I shall subjoin a list of the most elegant compounds that I can recollect; but I must express most of them in English by circumlocutions: for though we have some compound epithets which give a grace to our poetry, yet, in general, the genius of our language seems averse to them. Thus *آهو چشم* from *آهو*, *a fawn*; and *چشم*, *the eye*; a Persian epithet which answers to the Greek *ἐλικώπις*, seems very harsh in English, if we translate it *fawn-eyed*; Lady Wortley Montague's translation

stag-eyed,* is not much better, and conveys a different idea from what the Eastern poets mean to express by this epithet.

I. صفات عارضی.

144. Adjectives compounded of nouns and participles.†

گل افشان <i>shedding flowers.</i>	میراد آور <i>fulfilling the desire.</i>
در افشان <i>sprinkling pearls.</i>	دل آور <i>brave.</i>
گوهر افشان <i>shedding gems.</i>	جهان آرا } <i>adorning the world.</i>
خون افشان <i>dropping blood.</i>	عالم آرا and } <i>adorning the world.</i>
دل آزار <i>afflicting the heart.</i>	مجلس آرا <i>gracing the assembly.</i>
جان آزار <i>wounding the soul.</i>	دل آرام <i>giving rest to the heart.</i>
تاب افکن <i>darting flames.</i>	نبرد آزما <i>experienced in battle.</i>
بیسخ افکن <i>tearing up roots.</i>	روح آسا <i>appeasing the spirit.</i>
سنگ افکن <i>casting stones.</i>	جان آسا <i>giving rest to the soul.</i>
کوه افکن <i>throwing down mountains.</i>	خون آلود <i>sprinkled with blood.</i>
مرد افکن <i>overthrowing heroes.</i>	غبار آلود <i>covered with dust.</i>
عنبر آگین <i>full of ambergris.</i>	خطا آلود <i>stained with crimes.</i>
سرور آگین <i>full of pleasures.</i>	روح افزا <i>refreshing the spirit.</i>

* See her Letters from Constantinople.

† We sometimes find the last word of the compound separated from the foregoing, by some word or words intervening; as, *رنگ از دل ربای* for *رنگ ربای از دل*, *one stealing the colour (blood) from the heart.*

increasing cheerfulness. رنگ آمیز mixed with colours, that
disturbing the city; is, deceitful.

elegantly applied to beauty, to which پرتو انداز darting rays.

likewise the poets give the following دهشت انداز striking with fear.

epithet, آتش انداز casting out fire.

روز افزون increasing daily. تیر انداز shooting arrows.

سر افراز raising his head. ظلمت اندوز gathering darkness, an

exalting his neck. epithet of the night.

عالم افروز } enlightening the world.
or جهان افروز }

عبرت اندوز obtaining example.

گیتی افروز enflaming the universe. التفات انگیز exciting respect.

معرکه افروز kindling the fight. فتنه انگیز raising a tumult.

بوستان افروز inflaming the garden, a خجلت انگیز causing blushes to rise.

beautiful epithet for the anemone. خفقان انگیز making the heart beat.

دانش آموز skilled in science. ارشاد انگیز producing instruction.

کار آموز expert in affairs. مردم آوار devouring men.

مژده آمیز mixed with joyful tidings. جان آفرین that created the soul.

This participle آمیز is used in a great دل بر a ravisher of hearts.

variety of compounds. سایه پرور bred in the shade, an

giving rest. epithet for an ignorant young man

full of threats. who has not seen the world.

شهد آمیز mixed with honey.

تن پرور nourishing the body.

عشق باز sporting with love.

پوزش پذیر accepting an excuse.

ترانه پرداز composing tunes, a mu-
sician.

سخن پرداز composing sentences, an
orator.

نقل بند compiling narratives, an
historian.

عدو بند that enslaves his enemies.

فتنه بیز spreading sedition.

عطر بیز shedding perfume.

نادره پیرا collecting memorable events.

آسمان پیوند reaching the sky.

عالمتاب inflaming the world, an
epithet of the sun.

دولتجوی wishing prosperity.

گل چین gathering roses.

شکوفه چین cropping flowers.

علماء پرور cherishing learned men.

خوشخوان sweetly singing.

جهاندار possessing the world.

نکته دان skilful in subtleties.

خرده بین seeing minute objects.

سخن ران lengthening his discourse.

کامران gaining his desires.

خون ریز shedding blood.

شکر ریز dropping sugar.

گهر ریز scattering jewels.

اشک ریز shedding tears.

غمزدا dispersing care.

ظلمت زدا dispelling darkness.

رهزن infesting the way a rob-
ber.

سحر ساز preparing enchantments.

دلستان ravishing hearts.

دلسوز inflaming the heart.

جان شکار a hunter of souls.

عمر شکاف destroying life.

چین سخن جمعین	collecting words, an in-	صف شکن	breaking the ranks.
	former.	انجم شمار	equal to the stars in
سحر خیز	rising in the morning.		number.
کار شناس	skilful in business.	دلگشا	rejoicing the heart.
شکر فروش	selling sugar.	کشور گشا	conquering provinces.
خود فروش	boasting of himself.	اورنگ نشین	sitting on a throne.
ناظر فریب	deceiving the beholder.	ویرانه نشین	inhabiting a desert.
جگر گداز	melting the heart.	رهنما	showing the way.
صما گداز	dispelling a calamity.	غریب نواز	kind to strangers.
ضیا گستر	spreading light.	بربط نواز	tuning a lute.
عالمگیر	subduing the world.	کامیاب	who finds what he desires.

II.

145. Words compounded of adjectives and nouns.

خوب روی	with a beautiful face.	خوب آواز	with a good voice.
پاکیزه خوی	having pure intentions.	خوب رائحه	with a pleasing scent.
خوشخوی	of a sweet disposition.	خوش الحان	with sweet notes ; an epi-
پاکدامن	with unblemished virtue.		thet of the nightingale ;

as in this elegant distich,

رونق عهد شبابست دگر بستانرا
میرسد مژده کل بلبل خوش الحانرا

It is the brightness of the season of youth again to the gardens ; the tidings of the rose arrives to the sweet-singing nightingale.

خوش رفتار walking gracefully. شیرین دهن with a sweet mouth.

شیرینکار with gentle manners. سیاه چشم black-eyed.

The compounds of this form are very numerous, and may be invented at pleasure.

III.

146. Adjectives compounded of two nouns.

Each of these epithets is a short simile.

پری روی	} with the face of a fairy.	غنچه لب	with lips like rose-buds.
پری پیکر		سمن بوی	with the scent of jessamine.
پری رخسار	with the cheeks of a fairy.	سمن بر	with a bosom like jessamine.
جشمشید کلاه	with the diadem of Gemshid.	گلرخ	with cheeks like roses.
دارا حشمت	with the troops of Darius.	گلروی	with a rosy face.
سدیمین ساق	with legs like silver.	مشکبوی	with the scent of musk.
شکر لب	with lips of sugar.	یاکوت لب	with lips like rubies.
طوطی گفتار	talking-like a parrot	شیر دل	with the heart of a lion.

147. When we consider the vast number of epithets that may be compounded after these three forms, and that those epithets are often used for substantives without a noun being expressed, we must allow that the Persian language is one of the richest in the world. These compounds

152. The Arabick words *أهل*, *أرباب*, *صاحب*, *دو*, put before nouns, form likewise adjectives of possession; as, *دو جلال*, *majestic*, *دو جلال*, *præditus*, *صاحب جمال*, *beautiful*, *venustate præditus*, *أرباب صورت*, *persons of exterior form*, *formâ gaudentes*, *أهل حكمت*, *wise*, *sapientiâ præditus*. We may here observe, that the Indians use a great variety of phrases purely Arabick, some as proper names and titles of chiefs and princes, and others as epithets or constant adjuncts to substantives; such are the names *شجاع الدولة*, *نجم الدولة*, *شمس الدولة*, *سراج الدولة*, which signify in Arabick, *the force*, *the star*, *the sun*, and *the lamp of the state*; such also is the title which they gave Lord Clive, *زبدة الملك*, *the cream of the kingdom*; in the same manner they seldom mention the province of *بنگاله*, without adding, by way of epithet, *جنت البلاد*, *the paradise of regions*; an Arabick title given to that province by *اورنگ زیب* Aw-rangzēb.

153. Some adjectives are formed from nouns by adding *ین* *in*; as, *آتشی*, *fiery*; *زرین*, *golden*; *زمرردین*, *made of emeralds*.

154. The termination silent *ه*, (*مُخَفَّف*) applied to the end of nouns either in the singular or plural number, forms a class of relative nouns, coming very near in signification to those formed by the *یای نسبت*, or relative *ی*, (Art. 151), as, *دست*, *the hand*; *دسته*, *belonging to the hand*, *a handful*; or the like. *مردان*, *men*; *مردانه*, *like men*, *courageously*;

پادشاهان, *kings*; *پادشاهانه*, *like kings*, *royally*. Words of this class, when they happen to be the last of two in construction, do not require that the foregoing have *kesrah*; as, *پارچه زنانه*, not *پارچه زنانه*, *clothing proper for*, or *belonging to*, *women*.

155. Adjectives of similitude are formed by adding *آسا*, *سا*, or *ش*, to substantives; as, *عنبر آسا*, *like ambergris*; *مشک آسا*, *like musk*; *جنت آسا*, *like paradise*; *سحر آسا*, *like magic*; *گل آسا*, *like a rose-bud*; *ماه آسا*, or *ماهوش*, *like the moon*.

156. Some adjectives and adverbs are formed by nouns doubled, with the letter *ا* *alif* put between them; as, *لبالب*, *lip to lip*; *سراسر*, *head to head*; *رنگارنگ*, or *گونگون*, *colour to colour*, i. e. *to the top*, *entirely*, *variegated*.

Example: —

روضه ماء نهرها سلسال
دوخته سبج طيرها موزون
آن پر از لاله‌اي رنگارنگ
وین پر از میوه‌اي گوناگون

A garden, the water of whose rivulets (is) rippling; an orchard, the melody of whose birds (is) weighed (measured), that full of many coloured tulips, and this full of fruits (of) various hues.

The two first lines of this tetrastich are in pure Arabick.

157. The termination فام, as well as گون, denotes colour; as, کُلفام or گُنگون, rose coloured; زمردفام, emerald colour.

اسمائي تصغير.
DIMINUTIVE NOUNS.

158. These nouns are formed by adding the syllables چہ, کت, or واو معروف, to the primitive.

159. The syllable کت is generally added to primitives signifying animated beings; as, مرد, a man; مردکت, a little man; چہ or بچہ, to nouns signifying either animate or inanimate beings; as, باغ, a garden, باغچہ, a little garden; بز, a goat, بزبچہ, a little goat.

160. If the primitive end in silent s (هاي مخفف) preceded by a long syllable, the s is changed into گ; as, جامه, a garment; جامگ, a small garment. But if a long syllable do not precede, the diminutive is formed by changing s into کي; as, مزه, taste; مزکي, some taste.

161. ز is applicable to inanimate beings only; as, دان or دانه, a grain; دانز, a small grain. ريزه is sometimes found to form the diminutive; as, آتش, fire; آتشریزه, a fire fly.

162. The diminutive in واو معروف, occurs but seldom; as, پسر, a son; پسرؤ, a little son; دختر, a daughter; دخترؤ, a little daughter. شدہ, and اولہ, are terminations of the diminutive noun; but they occur very rarely.

حاصل مصدر, HĀṢILI MAṢḌAR, OF THE

163. From the compounds above mentioned, or any other adjectives, compounded or simple, may be formed abstract substantives, by adding ي (معرّوف, See Art. 35).

شرمساري bashfulness. شرمسار bashful.

دانشمندی learning. دانشمند learned.

سیاهی blackness. سیاه black.

But if the adjective end in (هاي مخفف) the silent s, the abstract is made by changing s into گي; as, بیگانه, strange; بیگانگی, strangeness, بی علاقه, unconnected; بی علاقگی, want of connection. If the primitive end in (هاي مظهر), the aspirated s, ي only is added; as, پادشاه, a king; پادشاهی, royalty.

Many abstract nouns are formed in this manner, expressing the qualities of the primitives from which they have been derived; as, خر, an ass; خری, stupidity; گرگ, a wolf; گرگی, the ravenous disposition of that animal. مرد, a man; مردی, manhood, &c. (This is another office of the نِسْبَت ياي).

* It must not be inferred, however, that words not terminating in this ي, are not abstract in signification, for قدمبوس is perfectly equivalent to قدمبوسی, kissing the feet.

164. If the word end in alif | or و, the soft hamza must be introduced before the final ي; as, دانا, *wise*; دانائي, *wisdom*; بينا, *seeing*; بينائي, *sight*; گل رو, *rosy-faced*; گل روئي, *being rosy-faced*; سيه مو, *having black hair*; سيه موئي. But if واو follow fathah (و), hamza is not introduced; as, نو, *new*; نوي, *novelty*. (See Art. 33.) This ي is termed ياي مصدرى, *the ي of the maṣdar*.

165. Another class of these nouns is formed from the third person preterite of a verb; as, خريد و فروخت, *buying and selling*; آمد و شد, *coming and going*.

166. A third class of the hāṣili maṣdar is formed from the imperative of verbs; as, گوي, *conversation*; جوي, *search*; from گفتن, imperative گو, *with زائد* (Art. 76.)

167. A few of these nouns are formed by adding silent ه (هاي مخفف) to the primitive; as, آتش زنه, *a flint*. (See Art. 154).

168. A noun denoting fitness, (لياقت), is often derived from Persian infinitives by the addition of ي (معروف, Art. 35); as, خوردني, *fit to be eaten*; کردني, *fit to be done*. (This is termed ياي لياقت, Art. 73.)*

* As there are also cases, in which the ياي تنكير is added to the infinitive, the student must be careful rightly to distinguish them. (See the Commentary on the سکندر نامه, Calcutta, 1812, p. 6).

169. Others are made, either by adding آر to the third person of the past tense; as, دیدار, *sight*; گفتار, *speech*; رفتار, *motion*; or, by adding ش or اک to the contracted participle; as, استایش, *rest*; ستایش, *praise*; دانش, *learning*; پوشاک, *clothing*.

170. The letter | alif added to some adjectives, forms other abstracts; as, گرم, *warm*; گرما, *warmth*; درازا, *length*, from دراز, *long*, &c.

171. Nouns denoting place, (اسمائي ظرف) are formed by the terminations استان, دین, زار, مان, گاه, کده, or جا;—and بار, سار, لاج, or ا, so added to words will imply abundance: e. g.

نگارستان	a gallery of pictures.*	دودمان	a family.
بهارستان	the mansion of the spring.	عبادتگاه	a place of worship.
گلستان	a bower of roses.	نزهتگاه	a place of pleasure.

* The five following of these names are the titles of as many excellent books: the Bahārīstān and Gulīstān, are poetical compositions by Jāmī and Sāʿedī; the Nigārīstān is a very entertaining miscellany in prose and verse; and the Shāhārdan is a miscellaneous work in Arabick upon the history of Egypt; as to the Sumbulīstān, I have seen it quoted, but recollect neither the subject, nor the name of its author. The Greeks sometimes gave these flowery titles to their books; thus Pamphilus published a treatise on different subjects, which he called Λειμών of violets, or a collection of proverbs and sentences.

گلبن <i>rose bush.</i>	جا خواب <i>a place of sleep, a bed.</i>
شکران or } <i>a chest of sugar.</i>	رود بار <i>a place abounding in</i>
شکرستان } <i>rivers.</i>	
سنبلستان <i>a garden of hyacinths.</i>	کوهسار <i>mountainous.</i>
شیرستان <i>the country of lions.</i>	دیولان <i>a place abounding in de-</i>
جنستان <i>fairy-land.</i>	mons.
گلزار <i>a bed of roses.</i>	آتش لاه <i>a place abounding in fire.</i>
لالهزار <i>a border of tulips.</i>	خوشا <i>very happy.</i>

The learner must remember, that, when these compounds are used as distinct substantives, the termination ان of the plural, and را of the oblique case, will be added to them as occasion may require; as,

Sing. Nom.	شیرین دهن	} <i>(a girl with) a sweet mouth.</i>
Obl.	شیرین دهنرا	
Plur. Nom.	شیرین دهنان	} <i>(girls with) sweet mouths.</i>
Obl.	شیرین دهنانرا	

172. The Persian verbs are compounded either with nouns and adjectives, or with prepositions and other particles.

173. The verbs chiefly used in the first sort of composition are کردن, *to do*; کشیدن, *to draw out*; آوردن, *to bring*; داشتن, *to have*; ساختن, *to make*; فرمودن, *to order*; خوردن, *to devour*; زدن, *to strike*; بردن, *to bear*; نمودن, *to show*; گردیدن or گشتن, *to become*; آمدن, *to come*;

دیدن, *to see*; گرفتن, *to take*; and یافتن, *to find*. The most common of these is کردن, which is joined in all its inflexions to a multitude of Arabick maşdars, or verbal nouns, as well as to Persian adjectives and participles: these are termed, مَصَادِرِ غَيْرِ مُنْصَرَفِه, *invariable maşdars*.

Examples: * —

اقرار کردن <i>to confess.</i>	پر کردن <i>to fill.</i>
انتظار کردن <i>to expect.</i>	ترک کردن <i>to leave.</i>
رجوع کردن <i>to return</i>	طلوع کردن <i>to rise (oriri).</i>
تمام کردن <i>to complete.</i>	انتظار کشیدن <i>to expect.</i>
هجوم آوردن <i>to assault.</i>	تر ساختن <i>to moisten.</i>
یاد آوردن <i>to remember.</i>	التفات نمودن <i>to esteem.</i>
عجب داشتن <i>to wonder.</i>	مدهوش گشتن <i>to be astonished.</i>
معذور داشتن <i>to excuse.</i>	غمناک گردیدن <i>to be afflicted.</i>
حسد بردن <i>to envy.</i>	پدید آمدن <i>to appear.</i>
اعتقاد بردن <i>to believe.</i>	احسان دیدن <i>to be benefited.</i>

* It should be observed that the Persians, in adopting words from the Arabick, frequently alter the vowels, and sometimes the consonants, in order to adapt them to their own vicious pronunciation: thus we have تقاضا for تقاضی, تبرا for تقاضی, &c. constantly: so, also معنی for جمادی, جمادی for جمادی, &c. to which many others might be added.

خوردن *to grieve.* پرورش یافتن *to be educated.*
 سوگند خوردن *to swear.* قرار گرفتن *to be confirmed.*
 روشن ساختن *to enlighten.*

Thus Hāfiz;

صَبَحَسْتُ سَاقِيَا قَدَحِي بِرِ شَرَابِ كُنْ
 دَوْرَ فَلَکِ دِرَنگِ نَدَارَدِ شِتَابِ كُنْ
 خورشیدِ مِی زَمِشْرِقِ سَاغَرِ طُلُوعِ كَرْدِ
 گر بَرگِ عَیْشِ مِیَطْلَبِی تَرکِ خَوَابِ كُنْ

It is morning; cup-bearer, FILL a cup with wine; the rolling of the heavens makes no delay; BE QUICK. The sun of the wine HAS ARISEN from the east of the cup; if thou seekest the leaf of pleasure, LEAVE sleep.

174. The verbs *زدن* and *فرمودن*, are very frequently used in composition; as, *نعره زدن*, *to call aloud*; *فکر فرمودن*, *to consider*: the latter, however, is generally put into the mouth of a superior: thus Jalāluddīn Rōzbahār;

تا بَحَمْدِ تُو نَعْرَه زَدِ بَلْبَلْ
 همه گوشم چون درختِ گُلْ

Until the nightingale have sung aloud in thy praise, I am all ear like the rose-tree.

And Hāfiz;

فَکْرِ مَعْقُولِ بَقَرْمَا گُلِ یَخَارِ کُجَاسْتِ

Command (or deign to afford) the consideration of the intelligent; where is the rose without a thorn?

175. Some of the particles, with which verbs are compounded, are significant, others redundant and ornamental; as,

در آمدن <i>to enter, (to come to the door).</i>	بر آمدن <i>to rest.</i>
در آوردن <i>to bring in.</i>	باز داشتن <i>to withhold.</i>
در خواستن <i>to require.</i>	فرود آمدن <i>to descend.</i>
در یافتن <i>to understand.</i>	وایس داشتن <i>to detain.</i>
بر آمدن <i>to ascend.</i>	سر دادن <i>to banish, to confine to a place.</i>
بر گشتن <i>to return.</i>	

176. In the present tense of a compound verb, the particle *می* is inserted between the two words of which it is composed; as, *پر کردن*, *to fill*.

Sing.	Plur.
پر می کنم <i>I fill.</i>	پر می کنیم <i>we fill.</i>
پر می کنی <i>thou fillest.</i>	پر می کنید <i>you fill.</i>
پر می کند <i>he fills.</i>	پر می کنند <i>they fill.</i>

177. Sometimes the two words, of which a verb is compounded, are placed at a great distance from each other; as,

صبا بلطف بگو آن غزالِ رعنا را
که سر بکوه و بیابان تو داده مارا

O western breeze, say in kindness to yon tender fawn, thou hast confined us to the hills and deserts;

where سر داده, the simple preterite of سر دادن, *to confine*; reléguer, is separated by three words. The noun سر has a number of different senses, and is therefore a difficult word in the Persian language; it signifies *the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c.* and sometimes, its meaning is so vague, that it seems a mere expletive, though the Persians undoubtedly feel its force.

OF PERSIAN AND ARABICK NUMERALS, اسمای عدد.

178. The numerals and invariable parts of speech belong more properly to a vocabulary than to a grammar; but, for the use of such as will take the trouble to learn them by heart, I will here subjoin the most common of them.

Cyphers.	Persian.	Masc. Arabick.	Fem. Arabick.
۱	یک <i>one.</i>	واحد, اَحد	*واحدة, اَحدی
۲	دو <i>two.</i>	اثنان	اثنتان
۳	سه <i>three.</i>	ثلاثة	ثلاث
۴	چهار <i>four.</i>	اربعة	اربع
۵	پنج <i>five.</i>	خمسة	خمس
۶	شش <i>six.</i>	سته	ست
۷	هفت <i>seven.</i>	سبعة	سبع
۸	هشت <i>eight.</i>	ثمانية	ثمان
۹	نه <i>nine.</i>	تسعة	تسع
۱۰	ده <i>ten.</i>	عشرة	عشر
۱۱	یازده <i>eleven.</i>	احد عشر	احدى عشرة

* The *tanwîn* (°), or any vowel following the last letter, as here applied to the Arabick numerals, is generally omitted when those numerals are used in the Persick.

Cyphers.	Persian.	Masc. Arabick.	Fem. Arabick.
۱۲	دوازده twelve.	اثنا عشر	اثنا عشر
۱۳	سیزده thirteen.	ثلاثة عشر	ثلاث عشر
۱۴	چهارده fourteen.	اربعة عشر	اربعة عشر
۱۵	پانزده fifteen.	خمسة عشر	خمسة عشر
۱۶	شانزده sixteen.	سته عشر	ست عشر
۱۷	هفده seventeen.	سبعة عشر	سبع عشر
۱۸	هشده eighteen.	ثمانية عشر	ثماني عشر
۱۹	نوزده nineteen.	تسعة عشر	تسع عشر
۲۰	بیست twenty.	عشرون	عشرون
۲۱	بیست و یک twenty-one.	واحد وعشرون	واحدة وعشرون
۳۰	سی thirty.	ثلاثون	ثلاثون
۴۰	چهل forty.	اربعون	اربعون
۵۰	پنجاه fifty.	خمسون	خمسون
۶۰	شست sixty.	ستون	ستون
۷۰	هفتاد seventy.	سبعون	سبعون
۸۰	هشتاد eighty.	ثمانون	ثمانون
۹۰	نود ninety.	تسعون	تسعون
۱۰۰	صد a hundred.	مائة	مائة
۲۰۰	دو صد two hundred.	مائتان	مائتان

Cyphers.	Persian.	Masc. Arabick.	Fem. Arabick.
۳۰۰	سیصد three hundred.	ثلاث مائة	ثلاث مائة
۴۰۰	چهارصد four hundred.	اربع مائة	اربع مائة
۵۰۰	پانصد five hundred.	خمس مائة	خمس مائة
۶۰۰	ششصد six hundred.	ست مائة	ست مائة
۷۰۰	هفتصد seven hundred.	سبع مائة	سبع مائة
۸۰۰	هشتصد eight hundred.	ثمان مائة	ثمان مائة
۹۰۰	نهصد nine hundred.	تسع مائة	تسع مائة
۱۰۰۰	هزار one thousand.	الف	الف
۱۰۰۰۰	ده هزار ten thousand.	عشرة الاف	عشرة الاف
۱۰۰۰۰۰	صد هزار one hundred thousand.	مائة الف	مائة الف
	or لک		

179. ORDINALS, الاسماء المشتقة من العدد علي وزن فاعل.

Persian.	Arabick.	Masc.	Fem.
نخستین first.	اول	اول	اولی
دوم second.	ثان	ثان	ثانیة
سیوم third.	ثالث	ثالث	ثالثة
چهارم fourth.	رابع	رابع	رابعة
پنجم fifth.	خامس	خامس	خامسة

All the other Persian ordinals are formed in the same manner by adding م to the cardinal numbers.

180. Arabick numerals of fraction and alternation are of the forms ^{سوم}فعل, ^{دوم}فعل, ^{اول}فعل, and ^{فعل}فعل; as, ثلث or ثلث or ثلث, a third; (the last is the diminutive form), and ثلث, every third (hour, day, &c.)

181. Numerals of the form ^{فعالي}فعل imply multiples of any thing; as, ثلثي, containing three; رباعي, containing four. Distributives are formed by the mere repetition of the cardinal numbers; واحد واحد, one by one.

PERSIAN ADVERBS.

182. We have no forms peculiar to adverbs, either in this or in the Arabick language: words used for this purpose being nouns construed with, or without particles, as occasion shall require, e. g.

بسیار much. اندک little. اینجا this place, here. آنجا that place, there.

جان نیز اگر فرستم آنجا
آن تکفله مختصر چه باشد

If I could also send my soul (to) THAT PLACE; that trifling present, what would it be!

انسو thither. اینسو hither. از اینجا thence. از اینجا hence.

هر کجا wheresoever. از کجا whence. کجا where or

whither.

بیرون without. درون or اندرون within, to which many

others might be added.

نوازنده بلبل بیباغ اندرون
گرازنده آهو براغ اندرون

The warbling nightingale (is) within the garden; the deer proudly walking within the meadows.

فرو or فرو below. بالا above.

آن بالا نبود که از بالا بود

That would not be an evil which comes from above.

صبحگاه, بامداد, or سحرگاه, (in) the morning.

شامگاه, (in) the evening.

پس after. پیش before. فردا to-morrow. دی yesterday.
هماندم directly. چون when. آنگاه then. اکنون now.
بعد از آن afterward. هنوز yet. هرگز never. نه ever. هرگز
دیگر بار again. بار once. همیشه always. تا until.
تنها alone. به هم and هم even. نیز also.

The following adverbs are nearly synonymous, and signify, as, like, in the same manner as, &c.

چنان, چنانکه, چنانچه, همچنان, چنانچه, چنانچه, همچون, همچو, و
&c. مثل, و مثل آنکه, و مانند, و چو, و چون

183. INTERROGATIVES, اسمای استفهام.

چند how many? چرا wherefore? کجاست where?
چگونه how or what? چگونه how? از بهر چه on what account?

184. CONJUNCTIONS, حُرُوفِ عَطْفِ or مَوْصُولِ.

و or و and.	هم or نیز also.	یا or.	اگر or گر if.
اگرچه or	گرچه though.	اما, لیکن, بل, بلکه but, moreover.	
هرچند or	هرچندکه although.	بنابرین therefore.	پس then, so.
که since.	زیرا because.	مگر unless.	جز except.
مبادا lest by chance.		خواه whether.	

185. PREPOSITIONS, حُرُوفِ جَرِّ or مَعْنَوِي.

از or ز from, by, of.	بر or بر upon.	پس after.	پیش before.
به or ب joined to the noun, to.	با with.	بی without.	
پهلوی near.	در in.	برای or بجهت for, or account of.	
از جهت or از بهر on account of.	میان between.	سوی toward.	
فرون beneath.	زیر under.	زیر above.	نزد near.

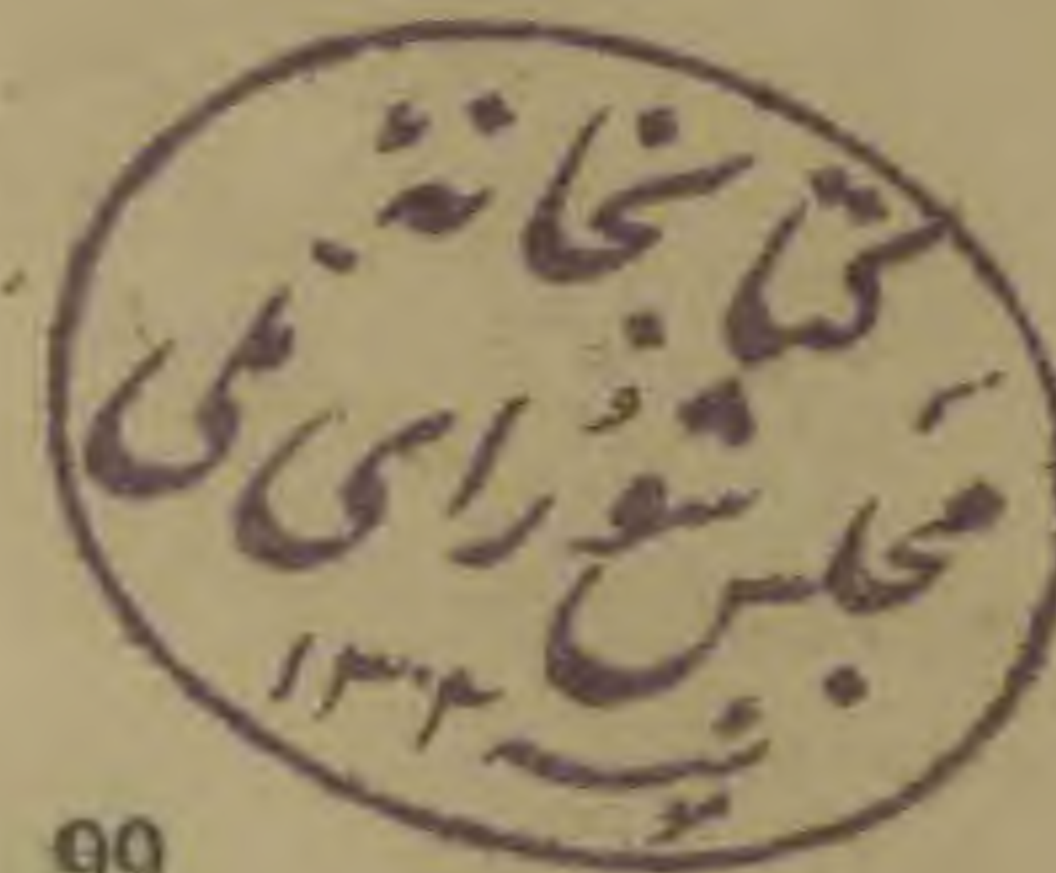
186. INTERJECTIONS, اصوات.

ایها or آيا oh!	آه ah!	دریغا or دریغ alas!
اینک behold!	کاش would.	

Thus in the tale of the merchant and the parrot by Jalāluddīn Rūmī.

ای دریغا وای دریغا وای دریغ
کاینچنان ماهی نهان شد زیر میخ

Alas! alas! alas! that such a moon should be hidden under the cloud!



افسوس and فغان are likewise interjections that express grief: thus in a tetrastich by the sultan Togrul Bin Erslān;

دیروز چنان وصال جان فروزی
و امروز چنین فراق عالم سوزی
افسوس که بر دفتر عمرم ایام
آنرا روزی نویسد اینرا روزی

Yesterday, such a soul-delighting enjoyment! and to day, such a world-inflaming absence! alas! that time upon the register of my life, writes that one day, this one (another) day!

This great hero and poet was the last king of the Seljukian race: he was extremely fond of Firdausi's poetry, and in the battle in which he lost his life, he was heard to repeat aloud the following verses from the *Shāhnāmāh*:

چو بر خاست از لشکر گشتن گرد
رخ نامداران ما گشت زرد
من این گرز یگر خم برداشتم
سپه را هم آنجای بگذاشتم
خروشی بر آورد اسبم چو پیل
زمین شد پریشان چو دریای نیل*

* These lines are quoted by d'Herbelot, p. 1029, but they are written differently in my manuscript of *Firdausi*, which I have here followed.

When the dust arose from the numerous army, the cheeks of our name-possessing (heroes) turned pale ; I raised this mace, (and with) a single stroke, I left the foot-soldiery in that place ; my steed raged like the elephant, and the ground became agitated like the river Nile.

OF THE PERSIAN SYNTAX.

ON THE USE OF NOUNS.

187. NOUNS being the names of things or events taken either simply or metaphorically, may be arranged under two heads: viz. generic and specific. Generic nouns, whether simple or compound, substantive or attributive, (See Art. 299, note), are those which designate whole genera, species, classes, or the like, either of things or events. Specific nouns are those which designate individuals as such: of this sort are proper names of men, places, kingdoms, &c.

188. Generic nouns may be considered as definite, so far as they distinguish the genera, species, &c. of persons or things, for which they are used. Specific nouns will always be definite, unless made vague for the purpose of expressing the character of some one person or thing generally: e. g. گُل will mean *the rose* generally, including the whole species of flowers so called; so خار, *the thorn*. When we speak thus far definitely of these, we may say, گُل بی خار نباشد, *THE ROSE is not without THE THORN*; i. e. every rose, or the whole species of the rose, has its thorn.

189. But if we wish, in any way, to limit ourselves in the use of these nouns, we must use some other word or particle for this purpose. If we

would express the idea of *one*, or *any*, in a vague sense, we must use the *يَايِ وَحْدَت*, or *تَنكِير*, (Art. 66, &c.) if other shades of meaning, then such qualifying words as will suit our purpose: e. g.

بچه کار آیدت ز گل طبقي
از گلستان من ببر ورقي

For what purpose comes to thee A BASKET of roses?

From my rose-garden bear (away) ONE LEAF.

In this example, *گل* signifies *the rose*, or *roses* generally, as before: *طبعي*, has the *يَايِ تَنكِير*, attached to it, and therefore will signify *a basket*, *any basket*, or *one basket*, the same may be said of *ورقي* (from *ورق*). In the next place, in the phrase, *گلستان من*, *my rose garden*, the word *گلستان*, is restricted by the addition of the pronoun *من*; the *كسرة توصيفي* intervening. (Art. 58).

190. Nouns, already introduced into any discourse, (1st.) or (2nd.) Nouns implying things with which we are familiar, will require no restricting particles or words: (Art. 68.) e. g.

1st. پادشاهي را شنيدم — ملك پرسيد

I have heard of A KING, &c. — THE KING asked, &c.

2nd. پدر بخنديد — و برادران بجان برنجيدند

THE FATHER smiled and THE BROTHERS were pained to the soul.

191. Abstract generic nouns, unrestricted, are used in the singular number only; as,

عمر برفست

LIFE IS (as) the snow.

192. Other generic nouns may be used, either in the singular or plural; as,

زاهد با طمع رهزن است

The religious with avarice is a highway-robber.

Or,

عابدان جزاي طاعت خواهند

THE WORSHIPPERS require the reward of (their) obedience.

193. Of two nouns in construction, the Persians seem to prefer the first's being in the singular number; as, *نعمت بزرگان*, *THE FAVOUR, or favours, of the great*: but the plural is sometimes used; as, *مكارم اخلاق*, *excellent manners.*

194. Collective nouns, as *لشكر*, *an army*; *قوم*, *a people*; *طائفة*, *a tribe*, &c. are nothing more than generic nouns, and are used in the same way, i. e. may be considered as singulars or plurals, as the writer may choose, and may be qualified just as other nouns are.

195. Specific nouns, such as proper names, will necessarily be applied like others taken definitely; but, when they are made indefinite by receiving the *يَايِ تَنكِير*, &c. they will be considered as other indefinite

nouns; as, *أَبْرَاهِيمِي*, *an Abraham, one like Abraham, faithful, &c.* so *حَاطِمِي*, *a Hālim, liberal, &c.*

196. Proper names (أَسْمَاءُ) are such as *زَيْد*, *Zaid*; or they may be titular (كُنْيَات) or patronymic (أَسْمَاءُ وَطَنِيَّة); as, first, *تَاجُ الدَّوْلَةِ*, *crown of the state*; *أَبُو الْفُزْلِ*, *Abul Fuzl*: secondly, *أَبُو تَمَر*, *father of Omar, &c.*

CONSTRUCTION OF THE NUMERALS, أَسْمَاءُ عِدَد.

197. In conformity, perhaps, with the principle that generic nouns involve whole species, and consequently *plurality* in their signification, it is, that when construed with the numerals they are invariably placed in the singular number; as, *وَاحِدٌ مَرْدٌ*, *one man*, *اِثْنَانِ مَرْدٌ*, *two men*, *ثَلَاثَةُ مَرْدٍ*, *three men*; *مِائَةُ هَازَرِ كَسٍ*, *a hundred thousand persons*; and so on, in which the numeral generally precedes. If, however, the thing numbered precede, it receives the تَنْكِير; as, *فَصْلَانِ*, *two sections*. The word *چَند* requires the same government; as, *چَند رُوز*, or *رُوزِي چَند*, *some days*.

198. As ordinals, they are construed like other attributives; and taken as fractions, *وَاحِد* *one* is preceded by the number required; as, *ثَلَاثُ وَاحِدٍ*, *a third*; *دَه وَاحِدٍ*, *a tenth, &c.*

OF NOUNS QUALIFYING ONE ANOTHER.

199. Substantives or attributives, used as substantives, (Art. 299, note), may be qualified by others following placed in apposition; as, *گُلِ أَفْشَانِ*,

rose scattering; *خُوب رُوي*, *good (of) face*; *پُري رُوي*, *fairy (in) face*; (Art. 144, &c.)

200. An alif is sometimes introduced (Art. 156) between two such words; as, *سَرَاپَا*, *head (to) foot*; *بَرَابَر*, *breast (to) breast, level, &c.* when *addition, progress, entireness*, or the like seems to be intimated. These are usually considered as compounds.

201. Substantive nouns, or attributives used as substantives, may qualify one another, in the relation of the genitive case. When this takes place, and the qualifying word follows in the order, the foregoing one will receive the vowel *keṣrah*: (Art. 59), e. g. *مَرْدِ نِيَك*, *a good man*; *بَادشَاهَانِ*, *a great house*; *رَاهِ رَاسِت*, *a true or right way*; *زَمِينِ خَرَابِ*, *kings of the earth*; *خَانِجَاهِي خَرَابِ*, *ruined houses*.

202. This holds good however the qualifying words may be formed, or, how numerous soever the words subsequently qualifying one another may be; as, *پَادشَاهَانِ عِدَالَتِ شَعَارِ*, *justice-renowned kings*; *مَدِيرَانِ*, *the governors of the regions of those parts*:—or, with any of the separate pronouns following; as, *دَفْعِ مَضَرَّتِ اِيْشَانِ*, *the repelling of the injury of them*. So also, *تَارِ زُلفِ پِيچَانِ—بِتِ هِنْدِي نَوَادِ*, *the web of those who twist the ringlets—idol of Indian extraction—characterized by inflaming and blanchishment—bitter-worded—sweetly-accented, &c.*

203. The infinitive being a noun, is subject to the same construction; as, *بخشیدن خون او*, *the pardoning of his blood*:—and to the declension and construction of nouns generally

204. If, however, the qualifying word stands first in the order, the *kesrah* is not added, (i. e. the *اضافه*, does not take place), as *نیک مرد*, *a good man*; *جهان شاد*, *world-king*, for *king of the world*.

205. So the demonstrative pronouns *آن* *that*, and *این* *this*, which always stand first in the order; as also the words *صاحب دل*; e. g. *صاحب دل*, *a sāhibdil*, i. e. a *Sūfī*, so styled; *سر*, in such compounds, as *سرگذشت*, *an event*; *سر انگشتی*, *a dish of barley-meal*, so called, &c.

206. So also words construed with attributives ending in *انه*, or the *یائی نسب*, although these follow in the order; as, *پارچه زنانه*, not *پارچه زنانه*, *women's clothing*; *مرد هندی*, not *مرد هندی*, *an Indian man*: (Artt. 75-154); words preceding the relative *که*; as, *مرد که*, *the man who*: as also all the particles, except *بعد*, *after*; *پیش*, *before*; *نزد* and *نزدیک*, *near*; *بهر*, *on account of*; *چیت*, *on account of*; *میان*, *between*; *سُو*, *towards*; *زیر*, *below*; *بالا*, *above*; *همراه*, *with*; *پس*, *behind*; *دنبال*, *after*.

207. According to the Oriental Grammarians, when one word is added for the purpose of qualifying another in the relation of the genitive, neither of them need have the *یائی تنکیر*, (Art. 69). Cases of the contrary

however, seem to occur; as, *دو سالی دو*, *two years*; *تني چند*, *some persons*; *درويشي مجرّد*, *a naked Darvesh*: (if this *ي* does not really represent the *اضافه*, which I suspect is the case). When, however, the order is preserved, the *ي* is not added; as, *ملك زاده را شنيدم*, *I heard of a king's son*. But, if these words be considered as compounds, the *ي* will be regularly added to the last; as, *فریدون حشمتي جمشید جاهی*, *A FERIDŪN in pomp, a JEMSHĪD in dignity*.

208. This relation is often marked by the addition of a particle; as, *پسر زید را*, *one of the kings*; *یکی از ملوک*, *a ring of gold*; *حاتی از زر*, *son to Zaid, or Zaid's son*. (See Art. 59.)

209. The inseparable pronouns are added with (ـ) ; as, *آسیم*, *my horse*, &c. But, if the preceding word end in *ا*, or in *و* not preceded by (ـ), *ي* will be added; as, *قضایم*, *my fate*; *رویش*, *his face*. If the silent *s* precede, *ا* will be added; as, *جامه ام*, *my garment*. (Art. 92).

OF THE USE OF THE COMPARATIVE AND SUPERLATIVE DEGREES, or OF THE تفضیل اسماء.

210. The superiority of one of any two things, &c. compared, may be intimated by the insertion of the particles *از*, *که*, or of the *اضافه*, which last seldom occurs: as,

تازه‌تر از نهال کاهرانی

More fresh THAN the young branch of desire.

کوتاه خردمند به که نادان بلند

The intelligent dwarf (is) better THAN the tall dunce.

با کوچکتر خود همسری نباید کرد

With one less THAN self, it is improper to institute equality.

211. But, when these words are construed as nouns with others, the *اضافت* will be used, as in other cases : e. g.

بدترین مردمان کسیست که بنا بر سوء ظن بر کسی اعتماد نکند

THE WORST OF MEN is the person, who, grounded on bad opinion, trusts no one.

212. In this case we sometimes have an ellipsis, as in other languages : e. g.

فردوسی فصیح ترین طوس است

*Firdausi is the most eloquent of Toos, i. e. فصیح ترین اهل طوس, the most eloquent of THE PEOPLE of Toos.**

* This, Mr. Lumsden says, may be construed to mean the best of the Persian poets, taking *طوس* to signify merely the place of his residence. If this be the case, it may be thus construed : *Firdausi is the most eloquent : he is of Toos :*

OF THE RELATIVES.

213. These particles (termed by the Persians *اسمائی موصول*, *connectives*), *که* and *چه* (Art. 97), may have any noun or pronoun whatever for an antecedent ; as, *مرد که* or *مردیکه*, *the man who* ; *مشکه*, *او که*, *هرچه*, *هرآنچه*, &c. as the context may require.

214. In a few instances *چه* is used for *که* ; as, *هرچه درویشانند ایشان را*, *whoever are Darveshes, to them lend*. And, *vice versa*, *که* is sometimes used to imply something inanimate ; as, *آنچه که*, *that which*, &c.

215. Where no ambiguity would arise, the antecedent may be omitted ; as, *چه باشد میسر بزودی فرست*, (as to) *whatever may be ready, send (it) quickly*, for *هرچه* or *هرآنچه*, *whatever*. And, after *هر* or *کجا*, the re-

thus, *فردوسی فصیح ترین است از طوس اوست*, which Mr. Lumsden gives thus : *فردوسی از افراد طوس افصح الشعرائی فارس است* ; i. e. *Firdausi of Toos, is the best of the Persian poets*, which is incorrect in more respects than one. For, first, instead of *افصح الشعرائی فارس*, he ought to have written, &c. *افصح شعرائی*, it being contrary to the rules of the Arabick Grammar to give the article to the first of two nouns in the state of construction. And, secondly, if he meant to say *the poets of Persia*, as it is evident he did, he should have used *ایران*, not *فارس*, *Fars* being only a province, and one in which Toos is not situated. (Pers. Gram. Vol. II. p. 279, &c.)

lative itself may be omitted; as, هرکس بکعبه طلبت رویند, *every person (who) places his face towards the temple of seeking thee, for هرکسکه*: so هرکجا سلطان عشق آمده, *every place (to which) the sovereign of love has come; for هرکجاکه*.

216. Whenever a relative pronoun (and here nouns of time and place may also be included), is used as a subordinate subject in any proposition, the corresponding demonstrative pronoun may be inserted in some following part of the sentence, or not, as the intention of the writer, or perspicuity, may require: e. g. چه باشد میسر بزودی فرست, *(as to) whatever may be ready, send (IT) quickly*. Here آنرا may be added after the word میسر; but the sentence is sufficiently clear without it.

217. In the following, آنکه زر ندارد هیچ شمارندش, *(as to) that (man) who has no gold, they esteem HIM (good) for nothing*. It may be doubtful whether a person or a thing is meant, without the addition of the pronoun ش, *him*; its omission, therefore, would be a fault.

218. But, if these relatives stand in a different relation, the construction will differ accordingly; as,

در سرائی دنیا که بقا ندارد آرام نباید کرد

In the inn of the world, which has no permanency, it is not proper to take rest.

219. With the noun of place, however, taken as a subordinate subject, the correlative will be inserted.

سرای دنیا که بقا ندارد در آن آرام نباید کرد

(As to) the inn of the world, which has no permanency, IN IT it is improper to take rest.

220. On this principle, the insertion or not of the particle را after the antecedent will be regulated: e. g.

هرکس که او را طامع بینی طالب خیر نیست

(As to) any person, whom you may perceive (to be) avaricious, he is not a seeker of virtue.

If the construction differ from this, را will be necessary.

هرکرا طامع بینی طالب خیر نیست

Whomsoever you perceive (to be) avaricious, he is not a seeker of virtue.

221. In the first case the verb بینی, does not affect the antecedent هرکس, hence را cannot be inserted: but, as the verb must have an objective case, او must be introduced, and it must take را. In the second, the verb affects the antecedent, it therefore takes را, and no necessity exists for the introduction of the pronoun. If Mr. Lumsden had observed the operation of this principle, he would have saved himself and his reader a world of trouble. (Pers. Gram. Vol. II. pp. 95-106.)

In this last, if we take *خانه عطار*, as the subject, the verse would imply censure, and not praise, which does not seem to be the intention of the poet: we must, therefore, take *گلبنه ماهی فروش*, for the subject.

OF THE CONCORDANCE OF THE SUBJECT AND PREDICATE.

224. The next question will be, how is the concord between the subject, predicate, and the logical copula to be regulated? The answer is, by two considerations. 1st. By the form of such words, which may be termed *formal*. 2dly. By the meaning, which may be termed *logical*.

225. The formal agreement, by which both the subject and predicate will be in the same number, takes place, 1st, when the subject intimates any living being or beings; or, 2dly, if in the plural number it terminates in *ان*, though inanimate: in these cases, the predicate, if a verb, may be in the plural number; but, if not a verb, it may, with the copula, be either singular or plural, optionally: Examples:—

1. ایشان توانگر اند or ایشان توانگرانند, *they are rich*.
ما بیچاره ایم or ما بیچاره گانیم, *we are helpless*.
2. درختان سبز شدند or درختان سبز شدند rarely, *the trees had become fresh*.

226. The same will be the case when *همه*, *همه*, *همه*, or the like accompanies a collective noun; or, when several such nouns are connected by the conjunction *و*. In every other case, the predicate will

take the singular number: inanimate nouns, being rather taken as collectives, and construed *logically* as singulars: though cases occur, even here, in which the predicate takes the plural form.

227. The subject moreover, is often placed *absolutely*, i. e. has no grammatical connection with the predicate; and may be considered as an elliptical independent sentence. This the Hebrew Grammarians have termed “the nominative absolute.” And, perhaps, it is on this account that the Arabs have termed it the *مبتدا*, or *beginning*; because, it is generally placed first in the order. In this case the concord, &c. will be as before, either *formal* or *logical*. Examples:—

محرم راز دل شیداى خود
کس نمی بینم ز خاص و عام را

(As to) a confidant of the secret of my distracted heart, the person I see not (either) of the nobles or the vulgar.

ارسطو که دستور درگاه بود بهر نیک و بد محرم نظر شاه بود
سکندر بتدبیر دانا وزیر بکم روزگاری شد افاق گیر

(As to) Aristotle, who was the prime minister of the court, he was the confidant of the secrets of the king in every thing good and bad.

(As to) Alexander, by the counsel of his learned minister, he in a little time, became possessor of the world.

We have some examples of this construction in English, which Lowth,

Murray, and other Grammarians, have precipitately, perhaps, condemned as erroneous. See Lumsden's Pers. Gram. Vol. II. pp. 155, &c. This construction is very common in Arabick, and is found also in the Sanscrit and Bengālee.

228. The copula is often elegantly omitted: e. g.

آثار بزرگی در ناصیه او پیدا

The impressions of greatness (were) apparent on his forehead.

فرقست میان آنکه یارش در بر

با آنکه دو چشم انتظارش بر در

There is a difference between him, whose beloved (is) in his bosom,

With him, whose two eyes of expectation (are) upon the door.

OF THE SUBJECT OF VERBS,

ACTIVE AND PASSIVE.

229. THE subject, or nominative to a verb, may be the subject of a proposition, except in those cases, in which the nominative is said to be *absolute*,* (Art. 227), and in that case it will be in apposition with the

* If Mr. Lumsden had observed this distinction, I believe he would have paid much less regard to the suggestions of his learned native than he has done. (See Pers. Gram. Vol. II. p. 169, &c.) The distinction he makes is, that the

nominative. In every case, therefore, the concordance will be that of the subject with the predicate of sentences. (See Artt. 224-6.) More examples need not be given.

230. Examples however are numerous, in which no definite nominative is expressed; as, آورده اند, *they have related*; گفته اند, *they have said*.

231. The nominative to a passive verb is never expressed in the Persian language; and hence the object of such verb is termed *مفعول*. If it be thought proper to express the agent, the active voice of the verb can always be used: but, if it be deemed necessary to conceal it, the passive may be had recourse to: as, first, عمر زید را کشت, *Omar killed Zaid*: in the second, زید کشته شد, *Zaid was slain*. Mr. Lumsden tells us, that if the nominative be expressed, it must be accompanied by some intervening word expressive of the instrument; as, زید از دست عمر کشته شد, *Zaid was killed by THE HAND of Omar*.

مبتدا, or nominative absolute, is the subject of a nominal sentence; while the فاعل, or agent, is the subject of a verbal sentence only. If Mr. Lumsden had trusted to his own understanding, he surely would never have been thus imposed upon. Take, for example, this sentence in Lokman's Fables. امرأة كانت لها دجاجة, (as to) *a woman, she had a hen*: where امرأة is the مبتدا, and the verb كانت, occurring, will constitute a verbal sentence, which is opposed to the whole of his reasoning.

ON THE GOVERNMENT OF VERBS.

232. Verbs which are neuter or passive, will have no objective case, as in other languages; but their influence upon other words will be marked by the insertion of such particles, as may suit the cases required; as,

پادشاهی با غلام عجمی در کشتی نشسته بود

A certain king was sitting WITH a Persian slave IN a boat.

لرزه بر اندامش افتاد

A trembling fell UPON his body.

ملک را عیش از او منغص شد *

The king's pleasure was disturbed BY him.

زید بکلکته رفت

Zaid went TO Calcutta.

233. Active and transitive verbs, will either prefix one of the particles or postfix را for the purpose of marking the objective case, whenever the omission would be productive of obscurity: but, when this would not be the case, no particle whatever will be introduced.

Examples:—

بر او حسد بردند

They bore envy TOWARDS him.

* Is not this an instance of a passive verb construed with از before the agent, without any noun of instrument intervening? See Art. 231.

دشمنی بر سر ایشان تاخت

An enemy made an attack UPON them.

فی الجمله وزیر پسر را بخانه برد

Upon the whole, the Vizier carried THE BOY TO THE house.

وزیر این سخن بشنید طوعاً و کرهاً به پسندید

The Vizier heard THIS word, (and) willingly or unwillingly approved.

234. Of the first and second examples nothing need be said; the necessity of the particles being obvious. In the third, as either the subject (وزیر), or the object (پسر), may be the nominative or accusative to the verb برد, the necessity of some distinguishing particle must be evident: and, as the sense of the passage will not allow of one of the prepositions, را is here postfixed to the objective. In the last example, as there is no possibility of mistaking سخن for the nominative to the verbs بشنید and به پسندید, while the word وزیر is so near, the introduction of any particle would be only to multiply words without any necessity: a thing which is never done in Persian. It must be remembered, that in no case can a preposition and the particle را be used for the same purpose. In the example (Art. 227), کس نمی بینم زخاص و عام را, the more regular construction would be کس را نمی بینم زخاص و عام, but, from a propensity which the more modern writers have, to place this particle after the

last word in the construction, this trifling irregularity has been introduced.

235. When the verb is causal, two objective cases are often required. In this case, a preposition will if necessary precede the one, and را will be attached to the other; or, if no obscurity would arise, the one or the other may have no mark affixed: e. g.

خدا مرا مالک این مملکت گردانیده است

God has made ME GOVERNOR of this kingdom.

If, however, it be necessary to introduce the person acted upon by the causal verb, as well as other objective cases, then, according to Mr. Lumsden,* such person must be preceded by the preposition از: as,

زید از بکر فرش گسترانید

Zaid caused the carpet to be spread BY Bakr.

THE حال, OR TERM OF CIRCUMSTANCE.

236. This sometimes corresponds with our adverbs, at others with our adjectives. Its office is to qualify any noun whether it be the subject or object to a verb, and with this it may occasionally be considered as being in apposition. It often takes (1) a participial form, but may (2) also be any word qualified by a suitable particle, and in that case

* Pers. Gram. Vol. II. p. 357.

it may have the Izāfut اضافت. It very frequently (3) is an Arabick word in the objective case. Examples:

1st. تفرج کنان بیرون رفتم

MAKING (my) pleasure I went out.

2nd. یکی را بتجسس ایشان برگماشتند

They commissioned some one FOR THE WATCHING of them.

3rd. طوعاً وکرهاً بپسندید

WILLINGLY or UNWILLINGLY he approved.

1st. and 3rd. اتفاقاً شکار کنان از لشکر جدا افتاد

BY CHANCE, BEING A HUNTING, he happened to be distant from the army.

In imitation of this last form, the Persians sometimes affix the particle را to any word so situated: as,

قضارا از کسان او یکی حاضر بود

BY FATE (i. e. by chance), one of his people was present.

ON THE NOUN OF DISCRIMINATION, or تمیز.

237. The only difference between this and the preceding is, that the حال must always be an attributive, the تمیز, a noun substantive: many of the Persian compounds afford instances of this construction: as, خوب روی, good (as to) face; i. e. beautiful. پاکدامن, clean (in) the skirts; i. e. pure, unblemished, &c. We have a remarkable instance of

this construction, with the *ی* of unity following the last in the compound, in the following example :

فریدون حشمتی جمشید جاہی سکندر شوکتی دارا پناہی
A *Feridūn* (in) POMP, A *Jemshīd* (in) DIGNITY, AN *Alexander* (in) GLORY, A *Darius* (as to) REFUGE.

Here, each pair is considered as one compound epithet, and the indefinite *ی* is necessarily added to the last.

Names of things *numbered, measured, weighed*, and the like, are subject to this construction, and do not admit of the *اضافت* as, صد هزار کس, *a hundred THOUSAND PERSONS*, (Art. 197). *this verse will remain (for) YEARS.* کسی پیشہ شکار این مقدار غور ننموده, *any person had not (to) THIS DEGREE, deeply studied the art of hunting, i. e. no* person had so profoundly studied the art of hunting.* So, دو گز پارچه, *two YARDS (of) CLOTH, &c.*

238. But, if the preceding noun should be used to signify one or more of a class, sort, &c. or, if it should signify the material out of which any thing is made, either the *اضافت* or a particle will be used, e. g. حاتم زرین, or حاتمى از زر, *a seal of gold.* یکی از ملوک, *some one of THE KINGS, &c.*

* It must be remembered that the Persians never negative the noun, but the verb, in sentences of this kind. To say, NO PERSON *had done this or that*, would with them be considered (as it is truly is) an absurdity.

OF CORROBORATION, تاکید.

239. This is nothing more than a species of the two preceding, and is found to consist merely in the repetition of the *حال* or *تمیز*, for the purpose of strengthening the expression, or rendering it more clear and definite; as, دست همه را یگان یگان بر کتف بستند, *the men bound the hands of all, ONE (by) ONE, upon their shoulders.* So گفتن من, *I said, I.* گفتن من خود, *I said, I myself:* and other expressions of the same kind: in all of which the sense would be complete without such additional words, though not sufficiently strong or definite for the author's purpose.

OF EXCHANGE, or بدل.

240. As this is nothing more than a species of the *discriminative noun*, or *تمیز*, very little need be said about it here. An example or two will therefore suffice; as, زید برادر تو آمد, *Zaid THY BROTHER is come.* The example, زید دستش را گرفتم, (as to) *Zaid, I seized his hand*, adduced under this head by Mr. Lumsden, and proscribed by him as being unclassical, (Pers. Gram. Vol. II. p. 230), belongs properly to another place; namely, to that which treats of the *nominative absolute*. (Art. 227.) And, in this point of view, no objection can be made to its authority: Mr. Lumsden himself having defended this sort of construction, even in the English language. (See Pers. Gram. Vol. II. pp. 155-166.)

241. In many cases, in which this construction is resorted to, the word بطایست, (he or it means), or اعني, (I mean), is introduced; as, يعنى درنگ بسیار میکند, *he is slow, IT MEANS, he makes much delay.*

ON THE USE OF THE TENSES OF THE VERB.

242. We find in analysing the Persian verb, that there really are no more than two primitive forms to be found in each root, (Art. 100); the one constitutes the aorist, the other the simple preterite; and, that from these, by the addition of other words, all the varieties known are formed. But the aorist is also a participial form; as, کُن, *making, or maker*; ده, *giving, or giver.* (See Art. 134.) This then is a concrete noun. The simple preterite is of the form of the contracted infinitive, or *maṣḍar*; as, کرد, آمد, شد, &c. which, therefore, should seem to be an abstract: and the fact is, it is used as such, (See Art. 165.) If then the terminations added during the process of conjugation, be abbreviated forms of the personal pronouns, which the native Grammarians universally affirm to be the case, we shall have کُن for اَم, and so on; and the sense will be, *I (am) making, or (am) a maker*:* and with مي or همي,† prefixed; *I (am) continually making, &c.* Hence, this form may be

* So also with attributives شادي, شادم, &c. (Art. 102.)

† Supposing مي to be an abbreviated form of همي: and this to be similar in signification with هميشه, *always, &c.*

very properly taken to designate a *present tense* generally. But, why the other, (کرد, شد, &c.) has been taken for a preterite it is out of my power to say. I can only add, therefore, that it has been allowed to do so; and, that the particle مي or همي, gives the idea of continuity to this, just as it does to the other form. The imperative, will, in this view of the subject, be nothing more than a participial noun, enounced with some energy, and may receive these particles like the tenses just mentioned, for the same reasons.

ON THE USE OF THE PRESENT TENSE.

243. This tense, (either with or without the particle مي or همي, as the case may require), will express (1), either the time present with that in which any narration is made, or (2), with any other, which may be introduced by the narrator, like the historical present of the Greek, Latin, &c. This will (3) sometimes be regulated by the general import of the context; at others, (4) by the insertion of particles pointing out the time meant.

Examples:—

1st. بهار عالم حُسنش دِل و جان تازه میدارد
برنگ اصحاب صورت را ببُو ارباب معني را

The spring of the world of his beauty EVER REFRESHES the heart and soul—with hue, the men of (i. e. who admire exterior) form—with

fragrance, those of meaning, (i. e. who contemplate it spiritually, Art. 152.)

2nd. پلنگ بچه دید که طاقت مقاومت ندارد

The young tiger saw, that he HAS (had) not the power of resistance.

ستم برضعیفان مسکین مکن
که ظالم بدوزخ رود بی سخن

Exercise not oppression upon the weak poor ;

For, the oppressor GOES (will go) to hell, without a word (doubtless).

3rd. هر که خورد میوه آن درخت
نشانده را گوید آیی نیکبخت

Whoever eats (generally, or may eat, or shall eat) the fruit of that tree, says (will say, or may say, as the context may require) to the planter, O fortunate !

4th. تاکی در یک آشیانه بسر بریم و در یک کاشانه روزگار گذرانیم

How long DO WE (shall we) continue in one nest, or (shall) PASS our time in one dwelling ?

244. The distinctions of *may*, *can*, *ought*, *will*, or the like usually ascribed to the potential mode, or the future tense, are made for the most part by introducing the verbs, باید, *it is proper* ; توان, *able* ; خواهد, *will*, or *wishes*, &c. in the tense and person required, and putting the following verb in the contracted, or full, form of the infinitive ; as, باید,

کردن or کرد, *it is proper to do* ; کردن, or توان کرد, *it, or he, is able to do* ; کردن, or خواهد کرد, *he will, wishes, or will, do, &c.* (Art. 118.)

OF THE SIMPLE PRETERITE TENSE.

245. This tense is used like the preterite in other languages ; except (1) in sentences enouncing general opinions, as also (2) in those which are hypothetical, the simple preterite will often occupy the place of the present tense : and, (3) when events believed to be certain of occurrence are mentioned, this preterite may stand for the future. Examples : —

1. هر که بنهاد خوان کرم بشد نامدار جهان کرم

Whosoever HAS PLACED (places) the tray of generosity, HAS BECOME (becomes) famous (in) the world of generosity.

2. چو کردی با کلوخ انداز پیگار سر خود را بنادانی شکستی

Whenever YOU HAVE MADE (may make) war with the apertures of a battlement, you HAVE BROKEN (will break) your own head through ignorance.

3. ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار

When you see an-unworthy person flourishing, (then) the intelligent HAVE GIVEN UP, or (will give up) their free will.

246. The first two cases may be explained by stating, that the Orientals generally speak of facts, rather than of opinions ; and, on that account, the verbs will stand naturally in the preterite tense. The third is thus explained ; of what has come to pass, there can naturally be no

doubt. In order, therefore, to enounce a future, which shall appear to be free from contingency, the preterite will generally be employed.

ON THE USE OF THE PRETERIMPERFECT AND POTENTIAL TENSES.

247. These two tenses appear to have the same, or very nearly the same force, so that they may generally be used the one for the other. They evidently imply a past tense; and may be rendered in English, by *had, always, ever, would, usually, or the like*, with such nominatives and verbs, as the context may present. Examples from the Anwāray Soheili:

چو رأي خرده دان در کار بستي
بيک تدبير صد لشکر شکستي
چو کار مملکت را نظم دادي
بيک مکتوب اقلیمی گشادي

When he would CONFINE (his) nicely judging opinion to business,

He would BREAK a thousand armies by one arrangement:

When he would ADJUST the business of the kingdom,

He would SUBDUE a (whole) climate by one dispatch.

رأي عالم آرایش شمع شبستان مملکت بودي و فکر صواب اندیش او بیک تأمل
هزار عقده مشکل بر گشودي کشتي در یای فتندرا حِلْم گران سنگ او در
گرداب اضطراب ساکن ساختی و شاخهای دامن گیر خارستان بیدار تندی باد
سیاست او از بیخ بنیاد بر انداختی ... نه بی اجازت او در میدان رزم کمر

مُحَارِبَت مِی بَسْتُ وَنَه بِي إِشَارَتِ او در آیوانِ بَرَمِ بر مَسْنَدِ عَیْشِ وِعْشَرَتِ
مِی نَشَسْتُ

His world-adorning opinion HAD ALWAYS BEEN the taper of the night of the kingdom: his rightly-judging thought WOULD by one consideration EVER UNLOOSE a thousand knots of difficulty: his preponderating mildness WOULD ALWAYS SET AT REST the boat of insurrection on the whirlpool of disorder: and, branches laying hold of the skirt of the thorn-forest of injustice, the strong gale of his government WOULD CONSTANTLY throw down from the (very) root of the foundation nor, without his permission, WOULD (the king) EVER BIND on the girdle of warfare in the field of battle; nor, without his signal, WOULD HE SIT in the court of assembly on the throne of pleasure and delight. (See also Art. 112.)

248. These tenses are very often used in hypothetical sentences; as,

شبی در برت گر بر اسودی سرِ فخر بر آسمان سودمی

COULD I HAVE rested one night in thy bosom,

My delighted head WOULD HAVE TOUCHED THE SKY.

249. Here a case is put, and a consequence stated as certain; but, when any doubt is implied, the aorist will mostly be used; as,

دِلا گر تواضع کنی اختیار شود خلقِ دنیا ترا دوستدار

O (my) heart, if you CHOOSE humility,

The people of (this) world WILL (possibly) BE friendly to you.

250. This tense is frequently used after interjections; as,

کاش کان روز که در پای تو شد خار اجل
دست گیتی بزدی تیغِ هلاکم بر سر

Would that, on the day (in) which the thorn of death was in thy foot, the hand of the universe HAD STRUCK the dagger of destruction upon my head!

کاش که او بخانه من آمده چه خوش بودی
Would that he HAD COME to my house! how happy WOULD IT HAVE BEEN!

ON THE USE OF THE PERSONS.

251. The Deity will be spoken of, and addressed, in the singular number only; as,

خدایا جهان پادشاهی تراست
O God! the kingdom of the world is THINE.

ستون نداند کس او را چو هست
No one knows (how) to worship HIM AS HE EXISTS.

252. Superiors will often express themselves to inferiors in the plural number.

مرحمت فرمودیم حراستِ آن دیار
WE HAVE graciously ORDERED the guarding of that country.

253. Equals addressing each other, or inferiors addressing superiors, will ascribe to themselves the terms implying inferiority; as,

بنده امیدوارست که

The slave is hopeful that

عرضه داشت خیر خواهِ حقیقی احوالِ این مسکین

The petition of the true well-wisher the circumstances of this poor (person), &c.

254. In addressing, or speaking of, a superior, the third person plural will often be taken rather than the second; as,

اگر فرمایند تا از آنجا بر دارد و راه خالی سازد مناسب مینماید
If THEY COMMAND (i. e. the king) that he take (it) from that place and make the road empty, it would seem proper.

This use of the plural prevails principally in letter-writing; it is also often found in the histories, &c. written in Hindūstān.

ON THE USE OF THE PARTICLES.

255. After what has been said on the general construction of words one with another, it cannot be necessary here to give rules and examples, as to the use of the particles: for, notwithstanding all that Mr. Lumsden has said to the contrary, nothing can be more probable, than that they were originally nouns, just as significant in their own right as other nouns can be; as, *نزد من* or *نزدیک من*, *the (place or thing) near me*; *پیش قاضی*, *before the kāẓī*, or *front of the kāẓī*, or judge. So, in the Arabick, *علي المسجد*, *over the mosque*, i. e.

the high (part) of the mosque. Where in each case, we have the marks proper for the construction of nouns in the relation of the genitive case. In other cases, where this does not take place, as in *از من*, *from me*; the construction may be that of apposition. (Art. 199.) To arrive at the original meanings of these words now, is perhaps, just as impossible as it seems absurd to contend, that they never had any.—But, we have no room here for discussions of this kind.

256. To attempt to give the various acceptations of these words, would also exceed our limits; we must, therefore, refer the student to the lexicographers and scholiasts, whose proper business it is to do so; believing it to be the duty of the Grammarian rather to unfold the principles, than to detail the practice, found to prevail in language.

257. As the examples here given are numerous, and some of them of considerable length, it is left to the industry of the student to examine for himself the order of the words, the nature of interrogative, relative or parenthetical sentences, and the manner in which the sense is occasionally suspended, by the use of the participles, &c. (Art. 115).

END OF THE PERSIAN SYNTAX.

APPENDIX I.

ON ARABICK VERBS AND NOUNS.

258. In order to avoid the difficulty and trouble of referring to other Grammars, it has been thought advisable to give a brief account of the Arabick verbs and nouns in this place. In treating of the verb, the regular triliteral verb only will be given, with its various inflections, accompanied with a few observations on the defects found in others. The verb has been introduced in order to shew the learner how the nouns are derived; and, also to enable him to construe such Arabick sentences as he will meet with in almost every piece of Persian composition.

ON THE VERB, *الفعل*.

259. The Arabick verb has but two tenses, *the preterite*, and *the present*. The first of these in the third person singular masculine, is usually taken for the root of the verb. The conjugations, or rather species of the conjugation, usually given, are thirteen in number.

Each tense has a singular, dual, and plural number: the persons are both of the masculine and feminine genders. The *imperative* is formed from the present; and, what has usually been termed the *infinitive*, is

a mere verbal noun. We shall take the verb فعل, *he did*; as a paradigm for all others, since from it, as a mere formula, are taken all the measures of the nouns, as well as of the feet in prosody, usually cited by the native grammarians.

260. PARADIGM OF THE FIRST CONJUGATION.

ACTIVE VOICE, معروف.

Preterite, الماضي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلْتَا	فَعَلَا	فَعَلْتُ	فَعَلْتَ	3 Person.
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتِ	2 - - -
فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْتُ	1 - - -

Present, المضارع.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُ	2 - - -
نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	أَفْعَلُ	1 - - -

Imperative, الأمر.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
أَفْعَلْنَ	أَفْعَلُوا	أَفْعَلَا	أَفْعَلَا	أَفْعَلِي	أَفْعَلْ	2 Person.

Verbal Noun الْمَصْدَرُ (or Infinitive), فَعْلٌ, فَعْلٌ, &c.

Participle, الفاعِلُ.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَاعِلَاتٌ	فَاعِلُونَ	فَاعِلَتَانِ	فَاعِلَانِ	فَاعِلَةٌ	فَاعِلٌ

261. The first and last vowels in the leading persons of both tenses are the same in all verbs; the second vowel is determined by usage alone, and is always given in the best Dictionaries. It may, therefore, be either *žum*, *keṣrah*, or *faṭḥah*: and, when this is once determined, that vowel will remain throughout the conjugation, just as the medial (') *faṭḥah* does in the above table.

262. When نَ or نِ is added to the persons of the present, some emphasis is given to the meaning: as,

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلْنَ	يَفْعَلْنَ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلَانِ	تَفْعَلْنَ	تَفْعَلْنَ	2 - - -
نَفْعَلْنَ	نَفْعَلُونَ	نَفْعَلَانِ	نَفْعَلَانِ	أَفْعَلْنَ	أَفْعَلْنَ	1 - - -

2nd.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُونَ	none.	none.	تَفْعَلْنَ	يَفْعَلْنَ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	none.	none.	تَفْعَلْنَ	تَفْعَلْنَ	2 - - -
نَفْعَلْنَ	نَفْعَلُونَ	نَفْعَلْنَ	نَفْعَلْنَ	أَفْعَلْنَ	أَفْعَلْنَ	1 - - -

When the particles *أَنَّ*, *that*; *لَنْ*, *by no means*; *لَيْ*, *or* *لِ*, *in order that*; *إِذَنْ*, *or* *إِذَا*, *so, therefore*; *حَتَّى*, *so that*; *وَ* or *فَ*, *and, so*; and a few others precede the persons of the present tense, the final (') of those in the singular, will be changed to (')—the ن of the second person feminine singular, as also that of the third and second persons dual, and of the third and second persons masculine plural, will be rejected: and, in the last two cases, alif will be added. But, if *لَمْ*, *not*; *لَمْ*, *not yet*; *لِ* giving an imperative signification, *أَنْ*, *if*, precede, then (') will take the place of the last vowel in the singular: and in the dual and plural, the persons will be formed, as in the last. It should be remembered, that, in forming the imperative, the middle vowel proper for the present, will always be taken: and that, if this be *zum* ('), the alif which is prefixed, will take *zum* likewise; but, if it be any other vowel, *kesrah* (ـ) will then accompany this alif: which, however, when following any other word in a discourse, will take *its* terminating vowel; as, *فَاعِلْ*, not *فَاعِلْ*. But, when the first radical letter has not the *jezma* ('), which will be the case in most of the defective verbs, this \ alif will not be added; as, *قُلْ*, *say*, not *أَقُلْ*.

263. The participle designates the agent, and is used as the participles in Greek and Latin; except only, that it is considered as involving a substantive, and not, as a mere adjective noun. All Arabick and Persian attributives are of this character.

FIRST CONJUGATION.

264. PASSIVE VOICE, *مَجْهُول* of the Verb *فَعَلَ*.

Preterite, *الْمَاضِي*.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فُعِلْنَ	فُعِلُوا	فُعِلْتَا	فُعِلَا	فُعِلَتْ	فُعِلَ 3 Person.
فُعِلْتُنَّ	فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتُمَا	فُعِلْتِ	فُعِلْتَ 2 - - -
فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	فُعِلْتُ 1 - - -

Present, *الْمَصَارِعُ*.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفْعَلْنَ	يُفْعَلُونَ	تُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ 3 Person.
تُفْعَلُنَّ	تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلَانِ	تُفْعَلِينَ	تُفْعَلُ 2 - - -
تُفْعَلْنَ	تُفْعَلْنَ	تُفْعَلْنَ	تُفْعَلْنَ	أُفْعَلُ	يُفْعَلُ 1 - - -

Participle, *الْمَفْعُولُ*.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَفْعُولَاتُ	مَفْعُولُونَ	مَفْعُولَتَانِ	مَفْعُولَانِ	مَفْعُولَةٌ	مَفْعُولٌ Past tense.

265. The vowels here accompanying both tenses are constant, whatever they may be in the active voice. The only exception is, that the last vowel in the present tense will be affected by the particles as in the active voice. (Art. 262.) The participle is used, as the past participles are in Greek and Latin. (See Art. 263.)

266. There are a few verbs which have four letters in the root, and are thence called quadriliteral; but, as they are of rare occurrence, we need not notice them here. We now proceed, therefore, to make a few observations on the irregular and defective verbs.

267. It has already been remarked (Artt. 5-30), that, when certain vowels precede the letters *ا*, *و*, and *ي*, these letters will coalesce with the vowels, and, therefore, lose their powers as consonants. In other cases, when the concurrence of certain vowels with either of these letters would produce a combination difficult to be pronounced, some change must necessarily take place. Upon either of the letters *ا*, *و*, or *ي*, therefore, being one or more of the original letters of a root, and coming in contact with the vowels in one or other of the ways just mentioned, some variation from the regular paradigm is found to take place, in the process of conjugation.

It is also a rule, in the Arabick, to which, however, there are many exceptions, that two quiescent letters shall not follow the same vowel. When, therefore, this would happen in conjugating these verbs, the first of such quiescents is rejected; and, hence a defect in the verb will arise. Again, the repetition of the same consonant will generally be avoided in pronunciation, unless some emphasis be intended; and, by writing no more than one, a defect will also arise. Now the

roots *قول* and *رَمِي*, should, according to the above tables, be conjugated *قَوْلٌ قَوْلٌ*, &c. *رَمِيَّتْ رَمِيَّتْ*, &c. but, instead of that, *قَوْلٌ* becomes *قَالَتْ*, &c. *رَمِيَّتْ* becomes *رَمِيَّتْ*, &c. A vowel is merged in both cases; because the letters *و* and *ي*, having lost their power as consonants, are unable to act upon one: and, in the first, *و* is changed into that letter, which is homogeneous with the preceding vowel, and which is here *fathah*. Similar anomalies arise in the Present, from the same causes: and, as the penultimate vowel is in both tenses regulated by usage alone, the changes taking place in the letters, subject to the rules alluded to, will be finally regulated by usage likewise. In the present, of *قول*, for instance, the vowel in the penultimate is found to be (') *zamma*; according to the table, therefore, *يَفْعَلُ* must be pointed *يَفْعَلُ*, and *يَقُولُ* *يَقُولُ*, but, the *و* is not allowed to act upon the (') *zamma*, for the sake of euphony, perhaps; the *zamma* will then be drawn back to the preceding radical letter, and the verb will become *يَقُولُ*. In the passive voice, likewise, what should have been *يُقَوَّلُ*, becomes *يُقَالُ*. In the same manner, any verb having *ا*, *و*, or *ي*, for the first, second, or third radical; or, having two, or all the radicals, consisting of these letters, will be subject to the same laws: but, when *ا* alif is one of them, the (') *hamzah* is usually written to show, that an alif was originally in the root. When, therefore, defects occur, not to be accounted for by the

above tables, recourse must be had to one or other of these expedients, in order to find the root, and to account for the form of the word. For a full consideration of these points, however, the learner must have recourse to the larger treatises on the Arabick Grammar.

268. Verbs having their two last radical letters the same will reject one, whenever the last radical letter (see the above tables) has not the mark سُكُون over it; as, for مَدَد, we have مَدَّ (and مَدَدَت regularly), for يَمُد, يَمَد, &c.; but, as the teshdîd (") is generally written, it will immediately be seen, that the root is of this description.

269. The trilateral verb is termed by grammarians ثَلَاثِي, the quadrilateral رُبَاعِي. Those which have و, or ي, for either of their radicals, are termed generally اَعْلَال, *infirm*. Those having و, or ي, for their first radical مِثَال, *similar*; because they undergo but little change in conjugation: those which have و, or ي, for the middle radical are termed اَجْوَف, *hollow*: those which have و, or ي, for their final letters, ناقص, *defective*: those of which ا with hamzah is one or other of the radical letters, مَهْمُوز hamzated: those which have the two last radicals the same مَضَاعِف, *doubled*; and those which have any two of the letters و, or ي, in the root, are termed لَفِيف, *mixed*.

270. A table of the leading forms of the Derivative Conjugations of the Trilateral Verb, which are termed اَلْمَزِيدُ فِيهِ, *augmented*.

ACTIVE VOICE, مَعْرُوف.

Verbal Noun.	Participle.	Imperative.	Present.	Preterite.	
تَفْعِيلٌ	مُفْعِلٌ	فَعِّلْ	يُفْعِلُ	فَعَّلَ	2.
مُفَاعِلَةٌ	مُفَاعِلٌ	فَاعِلْ	يُفَاعِلُ	فَاعَلَ	3.
اِنْفَاعِلٌ	مُفْعِلٌ	اَفْعِلْ	يُنْفَعِلُ	اَفْعَلَ	4.
تَفْعَلْ	مُتَفَعِّلٌ	تَفْعَلْ	يَتَفَعَّلُ	تَفَعَّلَ	5.
تَفَاعَلْ	مُتَفَاعِلٌ	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ	6.
اِنْفَعَالٌ	مُنْفَعِلٌ	اِنْفَعِلْ	يُنْفَعِلُ	اِنْفَعَلَ	7.
اِفْتَعَالٌ	مُفْتَعِلٌ	اِفْتَعِلْ	يُفْتَعِلُ	اِفْتَعَلَ	8.
اِفْعَالٌ	مُفْعِلٌ	اِفْعِلْ	يُفْعِلُ	اِفْعَلَ	9.
اِسْتِنْعَالٌ	مُسْتَفْعِلٌ	اِسْتَفْعِلْ	يَسْتَفْعِلُ	اِسْتَفْعَلَ	10.
اِفْعِيَالٌ	مُفْعِلٌ	اِفْعَالِ	يُفْعَالُ	اِفْعَالَ	11.
اِفْعِيْعَالٌ	مُفْعَوِلٌ	اِفْعَوِلْ	يُفْعَوِلُ	اِفْعَوَلَ	12.
اِفْعَوَالٌ	مُفْعَوِلٌ	اِفْعَوِلْ	يُفْعَوِلُ	اِفْعَوَلَ	13.

271. PASSIVE VOICE, مَجْهُولٌ.

Participle.	Present.	Preterite.	
مَفْعُولٌ	يُفْعَلُ	فُعِلَ	2.
مُفَاعَلٌ	يُفَاعَلُ	فُوِعِلَ	3.
مَفْعُولٌ	يُفْعَلُ	أَفْعِلَ	4.
مُتَفَعِّلٌ	يُتَفَعَّلُ	تَفَعَّلَ	5.
مُتَفَاعِلٌ	يُتَفَاعَلُ	تَفُوِعِلَ	6.
مُتَفَعِّلٌ	يُتَفَعَّلُ	أَتَفَعَّلَ	7.
مُتَفَعِّلٌ	يُتَفَعَّلُ	أَفْتَعَّلَ	8.
مُسْتَفْعِلٌ	يُسْتَفْعَلُ	أُسْتَفْعِلَ	10.
مُفْعُولٌ	يُفْعَلُ	أَفْعُولَ	12.
مُفْعُولٌ	يُفْعَلُ	أَفْعُولَ	13.

272. When the first radical letter happens to be ن, the characteristick ن of the seventh conjugation coalesces with it by teshdīd; as, أَنْصَرَ, نَصَرَ. Some verbs beginning with م, take a similar form; as, أَمْلَسَ for أَمْلَسَ. When the first letter of any root happens to be ص or ض, the characteristick ت of the eighth conjugation becomes ط; as, أَضْطَرَبَ, ضَرَبَ. When it is ط, that letter is doubled; as, أَطْبَعَ, طَبَعَ. When it is ز, it becomes د; as, أَزْدَادَ, زَادَ. When it is د, that letter is doubled; as,

أَدْرَكَ, دَرَكَ. When it is ت, و, or ي, the characteristick ت is doubled by teshdīd; as, أَتَّيْتُ, تَيَّيْتُ; أَتَّكَيْ, تَكَّيْتُ; أَتَّيَّسَرْتُ, تَيَّيَّسَرْتُ. In the fifth and sixth conjugation, the praformative ت frequently coalesces with the characteristick ت; as, تَكْسَرُ, for تَتَكْسَرُ, تَبَاعِدُ, for تَتَبَاعِدُ.

273. No verb is found in all the conjugations. What conjugations are in use, and what precise signification is to be attached to them, can only be known by usage, which is always given in the best Dictionaries. Some general rules, however, may be given, as to the force of the several conjugations. The first, for example, has the sense in which the root is found to prevail. The second makes that transitive, if not so in the first; or gives some emphasis to it, if it is. The third implies association, as in the Latin verbs prefixing *con*. The fourth is causative. The fifth means affectation of the action implied by the root. The sixth implies reciprocity of action. The seventh is mostly passive. The eighth implies acquisition, or is passive. The ninth and eleventh imply excess; and are used only in verbs signifying colour, deformity, and the like. The tenth implies petition or request. The twelfth and thirteenth are very seldom used; but, when they are, they generally denote excess. The conjugations occurring most frequently are, the first, second, fourth, eighth and tenth.

274. In conformity with these tables, are conjugated all the irregular

and defective verbs already alluded to, respect being had to the changeable properties of the letters *ا, و, and ي*.

275. In the derivative conjugations, it should be remembered, the vowels will always be affixed according to the tables (Artt. 270-1); the only deviation that can arise, will be from the mutable character of the letters *ا, و, and ي*.

276. In filling up these tables, the learner has only to supply such personal additions as are to be found in the first conjugation; and when he can do this with some degree of facility, he may take such verbs as *ضَرَبَ يَضْرِبُ ضَرْبٌ*, *he struck*; *عَلَّمَ يَعْلَمُ عِلْمٌ*, *he marked*; *عِلْمٌ يَعْلَمُ عِلْمٌ*, *he knew*; *كَرَّمَ يَكْرُمُ كَرَمٌ*, *he was liberal*, and fill them up throughout all the conjugations, for the mere purpose of practice; and, when he can do this accurately, without recurring to the tables, he may rest assured that he has made progress sufficient for the present. In these examples, the word first given is the preterite, the second the present, and the third the verbal noun or infinitive: all of which are generally given in the Dictionaries.

ON ARABICK NOUNS, *الْأَسْمَاءُ*.

277. It will be seen by a recurrence to the tables (Artt. 260-4), that the active and passive participles, as well as the verbal nouns or infinitives, in all the derivative conjugations, (Artt. 270-1), are regularly

derived from the verb. There are, indeed, a few verbs which are themselves derived from nouns; but these may be passed over for the present.*

278. The Arabick verbal nouns or *maṣḍars* *مَصَادِرُ ثَلَاثِي مَجْرَد*, of most frequent occurrence in the Persian Language, are those of the first conjugation. The forms of these nouns are extremely numerous: Erpenius has given thirty-three, M. De Sacy thirty-seven, and Mr. Lumsden sixty; the following are the most usual.

279. TABLE OF THE FORMS OF THE MAṢḌARS OR INFINITIVES OF THE FIRST CONJUGATION.

Forms.	Examples.
1. <i>فَعْلٌ</i> <i>فَهْمٌ</i> <i>فهم</i>	<i>comprehension.</i> <i>سَعْيٌ</i> <i>endeavour.</i>
2. <i>فَعْلٌ</i> <i>عِلْمٌ</i> <i>علم</i>	<i>knowledge.</i> <i>عِزٌّ</i> <i>strength.</i>
3. <i>فَعْلٌ</i> <i>حَسَنٌ</i> <i>حسن</i>	<i>beauty.</i> <i>حُبٌّ</i> <i>friendship.</i>
4. <i>فَعْلٌ</i> <i>طَلَبٌ</i> <i>طلب</i>	<i>desire.</i> <i>أَذَى</i> <i>injuring.</i>
5. <i>فَعْلٌ</i> <i>غُلَظٌ</i> <i>غلظ</i>	<i>grossness.</i> <i>زِنًا</i> <i>adultery.</i>
6. <i>فَعْلٌ</i> <i>قُدْسٌ</i> <i>قدس</i>	<i>holiness.</i> <i>رَحْمٌ</i> <i>shewing mercy.</i>

* For my own part, I believe that all verbs are derived from nouns; and, under this view, I have treated this subject in my Hebrew Grammar. The Oriental Grammarians differ on this point, although they agree in calling the verbal noun *the source* *المصدر*.

Forms.	Examples.	
7. ^{فعل} هَدَى direction.	^{علي} eminence.	
8. ^{فعل} رَحِمَ mercy.	^{توبه} repentance.	
9. ^{فعل} حَكَمَ science.	^{دقة} smallness.	
10. ^{فعل} قَدَرَ power.	^{قوة} strength.	
11. ^{فعل} حَرَكَ motion.	^{طاعة} obedience.	
12. ^{فعل} سَرَقَ theft.	^{كذبة} lying.	
13. ^{فعل} صَالَحَ peaceableness.	^{رفاء} faithfulness.	
14. ^{فعل} حَسَابَ reckoning.	^{صيام} fasting.	
15. ^{فعل} سَوَّالَ request.	^{دعاء} prayer.	
16. ^{فعل} بَلَغَ eloquence.	^{عداوة} enmity.	
17. ^{فعل} عَبَادَ worship.	^{رواية} relating.	
18. ^{فعل} رَفَعَ height.	^{فجأة} suddenness.	
19. ^{فعل} قَبَلَ accepting.	^{وضوء} ablution.	
20. ^{فعل} سَجَدَ prostrating.	^{علو} height.	
21. ^{فعل} صَعَبَ difficulty.	^{عذوبة} sweetness.	
22. ^{فعل} ضَرُورَ necessity.	^{مؤنة} subsistence.	
23. ^{فعل} دَبَّ walking.	^{دليل} showing.	
24. ^{فعل} جَرِمَ crime.	^{خطية} sin.	
25. ^{فعل} قَاعَدَ rule.	^{فائدة} gain.	
26. ^{فعل} عَرَفَ knowledge.	^{رضوان} acquiescing.	

Forms.	Examples.	
27. ^{فعل} خَسِرَ losing.	^{قرآن} reading.	
28. ^{فعل} خَفَقَ palpitation.	^{طيران} flying.	
29. ^{فعل} كَرِهَ abhorring.	^{رفاهية} ease.	
30. ^{فعل} دَعَا asking.	^{فتوي} decree.	
31. ^{فعل} ذَكَرَ relating.	^{فكري} reflexion.	
32. ^{فعل} قَرِيَ nearness.	^{شوري} consultation.	
33. ^{فعل} خَطَى walking fast.		
34. ^{فعل} بَيَّنَّ lodging.	^{صيرورة} becoming.	
35. ^{فعل} مَقَصَدَ scope.	^{منام} sleep.	
36. ^{فعل} مَرَحَمَ mercy.	^{مخافة} fear.	
37. ^{فعل} مَحَمَدَ praise.	^{معدرة} apology.	
38. ^{فعل} مَقْدَرَه power.	^{معرفة} help.	
39. ^{فعل} مَقْنُونَ distraction.	^{معقول} understanding.	
40. ^{فعل} تَهْلَكَ perdition.		
41. ^{فعل} قَتَلَ slaughter.	^{ضيراب} beating (each other.)	

280. Forms and examples of pluriliteral infinitives or maṣḍars.

Forms.	Examples.	
1. ^{فعل} زَخَرَ adorning.	^{بعثرة} exciting.	
2. ^{فعل} تَدَحَّرَجَ revolving.	^{تسلسل} linking.	
3. ^{فعل} اِحْتَجَمَ assembling.	^{اطمئنان} tranquility.	
4. ^{فعل} اِضْمَحَلَّ vanishing.		

281. Forms and examples of attributives, not found in the Tables
(Artt. 260-4, 270-1.)

Forms.	Examples.	
1. فَعِيلٌ	جَرِيحٌ wounded.	قَتِيلٌ killed.
2. فَعَالٌ	حَطَامٌ fragment.	قُدَامٌ front.
3. فَعُولٌ	قَبُولٌ accepted.	رَسُولٌ sent.
4. أَفْعَلٌ	أَعْظَمٌ greater.	أَبْكَمٌ dumb.
5. فَعِيلٌ	سَيِّدٌ chief.	ضَيِّقٌ narrow.
6. فَعَلٌ	صَعْبٌ difficult.	حَقٌّ true.
7. فَعَلٌ	حَبِيرٌ intelligent.	لَصٌّ a thief.
8. فَعَلٌ	صَلْبٌ hard.	حَلْوٌ sweet.
9. فَعَلٌ	حَسَنٌ beautiful.	جَارٌ neighbour.
10. فَعَلٌ	فَرِحٌ glad.	زَمِنٌ aged.
11. فَعَالٌ	جَبَانٌ a coward.	خَرَابٌ desolate.
12. فَعَالٌ	بَرَّاقٌ splendid.	جَمَّازٌ swift (camel.)
13. فَعْلَانٌ	نَدِيمَانٌ penitent.	فَرَحَانٌ glad.

282. Arabick pluriliteral attributives are not much used in the Persian language: the following are given by Mr. Lumsden: viz. ^{سَرْمَدٌ} eternal, of the measure ^{فَعْلَلٌ} قَمْتَامٌ, a chief, measure ^{فَعْلَلٌ} سَبَاحِلٌ; corpulent, measure ^{فَعْلَلٌ} قُدْعَمِلٌ, corpulent, measure, ^{فَعْلَلٌ}.

283. Attributives implying excess, (أَسْمَاءُ الْمُبَالَغَةِ) are generally of the following forms: viz.

Forms.	Examples.	
1. فَعَالٌ	عَلَامٌ very learned.	عَيَّاشٌ very pleasant.
2. فَعُولٌ	غُفُورٌ very forgiving.	جُهُولٌ very foolish.
3. فَعِيلٌ	عَلِيمٌ very learned.	رَحِيمٌ very merciful.
4. فَعِيلٌ	صَدِيقٌ very true.	فَكِيرٌ great thinker.
5. مَفْعَالٌ	مَنْعَامٌ very beautiful.	مُكْثَارٌ great talker.

284. Forms, &c. of Pluriliteral participial Nouns.

Forms.	Examples.	
1. مَفْعِلٌ	مُتَرْجِمٌ a translator.	مُهَنْدِسٌ a geometrician.
2. مَفْعِلٌ	مُتَرْجِمٌ translated.	مُسَلْسَلٌ linked.
3. مَفْعِلٌ	مُتَدَحِّجٌ rolling.	مُسَلْسَلٌ linked.
4. مَفْعِلٌ	مُحْتَرَجٌ assembled.	
5. مَفْعِلٌ	مُضِلٌ vanishing.	مُطْمِنٌ tranquil.

285. FORMS AND EXAMPLES OF THE NOUNS WHICH ARE TERMED

JĀMIDS,* (جَامِدٌ).—Of Triliteral Jāuids.

Forms.	Examples.	
1. فَعْلٌ	نَاسٌ a coin so called.	بَقْلٌ garden herbs.
2. فَعْلٌ	فَرَسٌ a horse.	بَقَرٌ an ox.
		ثَمَرٌ fruit.

* Nouns are generally considered as being of three sorts; viz. 1. (مَصَادِرُ), maṣḍars, or sources, which are abstracts. 2. (صِفَاتٌ), attributives; and 3. (جَوَامِدُ) Jāuids, or names of substances.

Forms.	Examples.	Forms.	Examples.
3. ^س فَعَلَ ^س كَتَفَ the shoulder.	^س فَخَذَ the thigh.		
4. ^س فَعَلَ ^س عَضَدَ the arm.	^س رَجَلَ a man.	^س ضَبَعَ a hyena.	
5. ^س فَعَلَ ^س حَبَرَ ink.	^س عَرَقَ a vein.	^س قَطَرَ copper.	
6. ^س فَعَلَ ^س عَنَبَ a grape.	^س ضَلَعَ ribs.		
7. ^س فَعَلَ ^س أَبَلَ a camel.	^س أَطَلَ the waist.	^س أَبَطَ arm-pit.	
8. ^س فَعَلَ ^س قَلَلَ a lock.	^س بَرَجَ a tower.	^س غَصَنَ a branch.	
9. ^س فَعَلَ ^س عَنَقَ the neck.	^س خَلَقَ the temper.	^س أَذَنَ the ear.	
10. ^س فَعَلَ ^س صَرَدَ a bird, so called.	^س عَمَرَ a proper name.		

286.—Of Increased Triliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. ^س فَعَّلَ ^س غَرَّابَ a raven.		2. ^س فَعَّلَ ^س دِمَاعَ the brain.	
3. ^س فَعَّلَ ^س غَزَالَ a fawn.		4. ^س فَاعُولُ ^س نَاقُوسٌ } a musical instru-	
4. ^س أَفْعَلَ ^س أَصْبَعَ a finger.		5. ^س فَعَّيْلُ ^س بَطِيخٌ a water-melon.	
6. ^س أَفْعِيلُ ^س أَقْلِيمٌ a climate.		7. ^س أَفْعَلَةٌ ^س أُفْعَلَةٌ finger-ends.	
8. ^س أَفْعَالُ ^س أَعْصَارٌ a whirlwind.		9. ^س أَفْعُولُ ^س أَصْبُوعٌ a finger.	
10. ^س أَفْعُولَةٌ ^س أَعْجُوبَةٌ a wonder.		10. ^س أَفْعِنَلُ ^س أَفْرِنْدٌ temper (of a sword.)	

287.—Of Quadriliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. ^س فَعَّلَلَ ^س جَعْفَرٌ proper name.		2. ^س فَعَّلَلَ ^س خَنَصْرٌ the little finger.	
3. ^س فَعَّلَلَ ^س قَلَزَمَ κλυσμα, the red sea.		4. ^س فَعَّلَلَ ^س دِرْهَمٌ a coin, so called.	
5. ^س فَعَّلَلَ ^س بَرَقَعَ a veil.		6. ^س فَعَّلَلَ ^س قَمَطَرٌ a book case.	

288.—Augmented Quadriliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. ^س فَعَّلَّلَ ^س قَرطاسٌ paper.		2. ^س فَعَّلَّلَ ^س عَصْفُورٌ a sparrow.	
3. ^س فَعَّلَّلِلَ ^س زَمْهَرِيرٌ great cold.		4. ^س فَعَّلَّلِلَ ^س دِهْلِيزٌ a lobby.	
5. ^س فَعَّلَّلَنَ ^س زَعْفَرَانٌ saffron.		6. ^س فَعَّلَّلَنَ ^س غَضَنْفَرٌ a lion.	
7. ^س فَعَّلَّلَ ^س قَمَقَامٌ the sea.		8. ^س فَعَّلَّلِلَ ^س سَمِيدَعٌ a chief.	
9. ^س فَعَّلَّلِلَ ^س جَهَنَّمَ hell.		10. ^س فَعَّلَّلِلَ ^س خَنْدَرِيسٌ old wine.	

289.—Of Quinquiliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. ^س فَعَّلَّلَّلَ ^س سَفْرَجَلٌ a quince.		2. ^س فَعَّلَّلَّلَ ^س خُزْعِيلٌ foolish thing.	
3. ^س فَعَّلَّلَّلَ ^س جَحْمَرِشٌ decrepidly old.		4. ^س فَعَّلَّلَّلَ ^س جَرْدَحَلٌ fat camel.	

290.—Augmented Quinquiliteral Jāmits.

Forms.	Examples.	Forms.	Examples.
1. ^س فَعَّلَّلَّلَلَ ^س عَضْرَفُوطٌ a sort of lizard.		2. ^س فَعَّلَّلَّلَلَ ^س قَرطَبُوسٌ a misfortune.	
3. ^س فَعَّلَّلَّلِلَ ^س دَرْدَبِيسٌ a misfortune.		4. ^س فَعَّلَّلَّلِلَ ^س خُزْعِيلٌ a foolish thing.	

291. Maṣḍars, which imply unity of action, or some specific mode of it, are called *المَصَادِرُ لِلْمَرَّةِ*, and *المَصَادِرُ لِلنَّوْعِ*, respectively, and are

* The tanwīn has here been preserved, as has also the Arabick final *z* of feminines: for, although the tanwīn is rejected in adopting Arabick words in the Persian, and the *z* changed either to *ت* or *ذ* (Artt. 8, 56-7); yet, as pure Arabick sentences occasionally occur with these marks, it is proper that they should be presented to the student in their original forms.

formed on the measures *فَعْلَةٌ* and *فَعْلَةٌ*; as, *ضَرْبَةٌ*, one blow; *جَلْسَةٌ*, a peculiar mode of sitting.

THE NOUN OF SUPERIORITY, *اسم التفضيل*.

292. This noun in Arabick supplies the place of the comparative and superlative in other languages: it is usually formed on the measure *أَفْعَلٌ* for the masculine, and *أَفْعَلِي* for the feminine gender, from attributes of the forms of *فَعِيلٌ*, *فَاعِلٌ*, &c.: *عَظِيمٌ*, great, for example, becomes *أَعْظَمُ*, greater, or greatest, in the masculine, and *أَعْظَمِي* in the feminine, gender. Attributives implying colour or deformity do not admit of this formation, because *أَفْعَلٌ* is their original form: in this, and other cases, *أَشَدُّ*, more, or most, or the like, is usually added.

NOUNS OF INSTRUMENT, TIME, AND PLACE.

أَسْمَاءُ الْأَلَةِ وَظُرُوفِ الزَّمَانِ وَالْمَكَانِ.

293. These are derived from verbs in the following manner. The first, namely, the noun of instrument, *أَسْمَاءُ الْأَلَةِ*, is formed on the measure *مِفْعَالٌ*, or *مِفْعَالٌ*; as, *مِفْتَاحٌ* or *مِفْتَحٌ*, a key, from the verb *فَتَحَ*, he opened. There are also a few formed on the measure *مِفْعَلَةٌ*, and some others; as, *مِسْحَةٌ*, a besom. This noun is derived from the triliteral verb only.

294. The noun of time and place, called *ظُرُوفِ الزَّمَانِ وَالْمَكَانِ*, is formed from the leading person of the present tense, by substituting *م* for *ي*; as,

يَجْلِسُ, he sits; *مَجْلِسٌ*, a place or time of sitting, i. e. an assembly; *يَشْغُلُ*, he is occupied; *مَشْغَلٌ*, the time or place of occupation. When *žam (°)* happens to be in the penultimate it will become (ـ) in forming this noun: other verbs having either *kesrah* or *fathah* in the penultimate, will preserve that vowel.

The measures therefore will be *مَفْعَلٌ* or *مَفْعَلٌ*, and sometimes, but rarely, *مَفْعَلَةٌ*. This noun when formed from one of the derivative conjugations, will take the form of the participle passive. The following are exceptions:

<i>مَشْرِقٌ</i> the east.	<i>مَسْكِنٌ</i> the time or place of residence.
<i>مَغْرِبٌ</i> the west.	
<i>مَرْفِقٌ</i> the elbow.	<i>مَطْلِعٌ</i> the place of the rising of a star.
<i>مَنْبِتٌ</i> the time or place of vegetation.	<i>مَنْسِكٌ</i> the place of performing divine worship.
<i>مَجْزَرٌ</i> the time or place of sacrificing a camel.	<i>مَنْجَرٌ</i> the nostrils.
<i>مَسْقَطٌ</i> the time or place of falling.	<i>مَسْجِدٌ</i> a mosque.
<i>مَفْرَقٌ</i> the place of separation.	

295. Nouns which are said to be correlative of those of time and place, (called *مُلْحَقَاتٌ*), are formed on the measure *مَفْعَلَةٌ*; as, *مَأْسَدَةٌ*, a

place abounding with lions; ^{مَنْصُورَةٌ}, a place wherein many victories have been obtained. This noun is called ^{أَسْمُ الْكَثْرَةِ}, the noun of abundance.

THE NOUN OF EXCESS, ^{أَسْمُ الْمَبَالِغَةِ}.

296. Examples of these have been given in the table (Art. 283). It will only be necessary here to state, that the addition of ^ة seems to augment their force, by attaching to them the notion of unity: as, ^{عَلَّامَةٌ}, a singularly or most learned (man). Nouns of the form of ^{فَعَالٌ}, also imply trade or occupation; as, ^{خَبَّازٌ}, a baker; ^{نَجَّارٌ}, a carpenter.

THE DIMINUTIVE NOUN, ^{أَسْمُ الْمُصَغَّرِ}, or ^{التَّصْغِيرِ}.

297. When a word, of which the diminutive form is required, consists of three letters, the measure is ^{فَعِيلٌ}; as, ^{رَجُلٌ} a man, ^{رَجِيلٌ} a little man; but, if the word consist of four letters, the measure is then ^{فَعِيلِلٌ}; as, ^{عَقْرَبٌ}, a scorpion; ^{عَقِيرِبٌ}, a little scorpion. In feminine nouns, however, the terminations ^ة, ^ا, or ^آ, are not reckoned; such words are therefore referable to the measure ^{فَعِيلٌ} only.

When a feminine noun has a masculine termination as in ^{أَرْضٌ} the earth, or ^{شَمْسٌ} the sun, the measure of the diminutive is ^{فَعِيلَةٌ}; as, ^{أَرِيشَةٌ}, ^{شَمِيشَةٌ}.

Nouns of the form of ^{فَاعِلٌ} make the diminutive on the measure ^{فَوَيْعِلٌ}; as, ^{فَوَيْسٌ}, from ^{فَارِسٌ}, a horseman.

Words of the measure ^{مِفْعَالٌ} form their diminutives on that of ^{مَفْيَعِيلٌ}; as, ^{مِفْتَاحٌ} a key, ^{مَفْيِيتِجٌ}, a little key.

Nouns having ^ا, ^و, or ^ي, quiescent between their second and third radicals, take the measure ^{فَعِيلٌ} for the diminutive; as, ^{غُلَامٌ} a slave; ^{غُلِيمٌ} a little slave.

Nouns derived from the irregular or defective verbs, form their diminutives on the above measures, after restoring such letters as may have been dropt or changed in the root, respect being had, at the same time, to the rules of permutation already alluded to. (Art. 267.)

OF THE FORMATION OF THE FEMININE FROM THE MASCULINE NOUN.

298. The feminine noun is mostly formed from the masculine by the addition of ^ة, the tanwīn (°) of the masculine being suppressed; as, ^{عَظِيمٌ} magnus; ^{عَظِيمَةٌ} magna. Verbal nouns of the form of ^{أَفْعَلٌ}, form their feminines on the measure ^{فَعَلَاءٌ}; as, ^{أَصْفَرٌ} yellow: fem. ^{أَصْفَرَاءٌ}. Comparatives and superlatives of this form, have the feminine of the measure ^{فَعْلَالٌ}; as, ^{أَعْظَمٌ} greater or greatest, fem. ^{أَعْظَمَالٌ}.

Some nouns of the form of ^{فَعْلَان}, will make the feminine ^{فَعْلَانِي}; as, ^{غَضَبَان} *angry*; ^{غَضَبَانِي}, fem. Others of the measure ^{فَعْلَان}, will have ^{فَعْلَانَتَان}; as, ^{عُرْيَانَان} *naked*.

The forms ^{فَعُول} and ^{فَعِيل} when derived from intransitive verbs are common to both genders; but, when derived from transitive ones, generally form the feminine by the addition of ^ة; as, ^{رَسُول} *an apostle*; fem. ^{رَسُولَةٌ}.

Nouns of the forms, ^{فَعَالَة}, ^{فَعَالَة}, ^{فَعُولَة}, ^{فَعُولَة}, ^{مَفْعَلَة}, ^{مَفْعَلَة}, ^{مَفْعَال}, and ^{مَفْعِيل}, are generally common, except ^{مَسْكِين}, fem. ^{مَسْكِينَة}. Those of the forms ^{فَعَال}, ^{فَعَال}, ^{فَعِيل}, and ^{مَفْعَل}, form their feminines in the usual way.

The Arabians have no neuter gender; for this the feminine is generally substituted.

ON THE RELATIVE NOUN, ^{اسم المنسوب}

299. This, in the grammars of Europe, is termed the *patronymic* or *gentile* noun*, and in these, as well as in those of Arabia, serves to

* These are, in our grammars, *adjectives*, properly so called. In the Arabick and Persian, however, this sort of word seems not to be recognized; for, although they term such words ^{صِفَات}, (*descriptions* or *describers*), they are, nevertheless, treated as substantives, like our words *fool*, *dwarf*, *giant*, and the like; i. e. they are supposed to involve a real substantive noun together with its

express some relation to the country, family, or sect, &c. of the person, to which it is applied. Its formation is extremely easy in the Arabick which is this: after dropping the tanwīn (°) if there be any, add ^ي to the primitive; as, ^{أَرْض}, *earth*; ^{أَرْضِي} *earthy*, ^{مِصْر} *Egypt*, ^{مِصْرِي} *an Egyptian*.

If, however, the primitive ends in ^ة, or ^{يَة}, these terminations will be dropt, and the ^ي, annexed to the preceding letter; as, ^{مَكَّة} *Mecca*, ^{مَكِّي} *a native of that place*; ^{أَفْرِيقِيَة} *Africa*; ^{أَفْرِيقِي} *an African*.

In forming this noun from duals and plurals, the terminations ^{أَنْ} and ^{وَنْ}, are also to be rejected; as, ^{اِثْنَانِ}, *two*; ^{اِثْنَيْنِ}, *twenty*; ^{عِشْرِي}. Proper names ending in ^{أَت}, will reject it; as, ^{عُرْفَات}, *a mountain* so called; ^{عُرْفِي}, *a native of that place*.

In nouns of the forms ^{فَعِيلَة} and ^{فَعِيلَة}, both the ^ي and ^(.) *kesrah* are dropt; as, ^{صَلِيب}, *a cross*, ^{سَفِينَة}, *a ship*; relative noun ^{سَفِينِي}, ^{صَلِيبِي}. In many cases, however, both are preserved; as, ^{مَسِيحِي}, ^{صَلِيبِي}.

Proper names of the form ^{فَعِيل} and ^{فَعِيلَة}, generally drop the ^ي in

characteristick properties. We shall, therefore, term them *attributives*. See my Heb. Gram. p. 298, note. The Commentary on the ^{جَوْهَرُ التَّرَكِيبِ}, by Hyder Ali, p. 55. Freytag's Hamasa, p. 3.

forming the relative noun; as, قُرَيْشٌ, a tribe so called; قُرَشِيٌّ, one of that tribe.

Nouns of the forms فَعُولٌ, فَعُولَةٌ, فَعِيلٌ, and فَعِيلَةٌ, derived from defective verbs; as, عَدُوٌّ, an enemy; نَبِيٌّ, a prophet, &c. will lose one or other of the double letters و or ي, with which they end, and the second radical letter will take fathah; the letter preceding ي final will then be و; as, عَدُوِّي, نَبِيِّي.

If a primitive word end in hamzah (أ) with medda (ـ) in the place of a radical و or ي, such hamzah will either be retained, or changed to و, at pleasure; as, سَمَاءٌ, heaven; سَمَائِيٌّ, or سَمَآئِيٌّ, heavenly. If, however, this termination already designate the feminine gender as in عَذْرَاءٌ, a virgin, the relative noun will take و in the place of hamzah; as, عَذْرَآوِيٌّ, belonging to a virgin.

A few nouns form the relative by adding أَنِيٌّ; as, جِسْمٌ, the body, جِسْمَانِيٌّ; نُورٌ, light, نُورَانِيٌّ; رُوحٌ, the spirit, رُوحَانِيٌّ.

In such compounds as عَبْدُ اللَّهِ, عَبْدُ شَمْسٍ, &c. sometimes the first, and sometimes the second, word will be dropt; and the ي of the relative noun added to the other; as, عَبْدِيٌّ, or شَمْسِيٌّ; at others, two letters of each will be taken, to which the ي will be annexed; as, عَبْشِيٌّ; but, in these cases, usage alone can determine what is to be done.

THE ARTIFICIAL INFINITIVE, الْمَصْدَرُ الْجَعْلِيُّ.

300. From the relative noun may be formed another, which is termed the artificial infinitive, or مَصْدَرٌ جَعْلِيٌّ, the forms of which will, of course, vary with those of the primitives from which they are derived. This noun is formed merely by adding ـة to the relative noun; as, خَادِمٌ, a servant, relative noun خَادِمِيٌّ, the artificial infinitive, خَادِمِيَّةٌ, service; كَيْفٌ, how; كَيْفِيَّةٌ, mode or quality; مَا, what; مَايَّةٌ, quality.

OF NUMBER, أَلْعَدَدُ.

301. The Arabians have three numbers, the singular وَاحِدٌ or مُفْرَدٌ; the dual, ثَنِيَّةٌ or مثنى; and the plural, جَمْعٌ.

The Dual is formed from the singular by dropping the tanwīn (ة), and adding the syllable أَن; and, in the oblique case (hereafter to be explained) يَن; as, رَجُلٌ, a man; رَجُلَانِ, and رَجُلَيْنِ, two men; مَدِينَةٌ, a city; مَدِينَتَانِ, and مَدِينَتَيْنِ, two cities.

When a short ا, or ي, occurring at the end of a word of three letters only, occupies the place of a radical و or ي, it will, in forming the dual number, be restored; as, عَصَا, a staff; عَصَوَانِ, a boy; فَتَيَانِ; but, if the word exceed three letters; as, مَرَضِيٌّ, the dual will then be formed thus, مَرَضِيَّانِ, and not مَرَضَوَانِ.

In feminines of the form of ^{فَعْلَاءُ}, the dual becomes ^{فَعْلَاوَانِ}; as, ^{صَفْرَاءُ}, yellow; ^{صَفْرَاوَانِ}.

If hamzah (أ) occur at the end of a word instead of either of the radical letters و or ي, it may be retained, or changed to ر, in forming the dual; as, ^{رِدَائِي}, for ^{رِدَائِي}, a garment; dual ^{رِدَاءَانِ} or ^{رِدَاوَانِ} but, if the hamzah be radical, it must be retained; as, ^{قَرَّاءُ}, a reader; ^{قَرَّاءَانِ}.

302. The plural number is of two kinds, 1st. the regular plural, ^{جَمْعٌ}, or ^{سَالِمٌ}; and 2nd. the irregular or broken, ^{جَمْعٌ مَكْسَرٌ}, or ^{جَمْعٌ}. The regular plural is formed in the masculine, by dropping the tanwīn and adding ^{وْنٌ} to the singular, and in the feminine gender ^{َاتٌ}; as, masculine, ^{سَارِقٌ}, a thief; plural, ^{سَارِقُونَ}. Feminine, ^{سَارِقَةٌ}, plural ^{سَارِقَاتٌ}.

If, however, a noun end in ي quiescent after either faṭḥah or keṣrah, or, if the ي be dropt, on account of its being derived from a defective root, it will also be dropt in forming the plural number; as, ^{مُوسَى}, Moses; plural ^{مُوسُونَ}. ^{قَاضٍ}, a judge; ^{قَاضُونَ}.

Diminutive nouns form their plural regularly; as, ^{رَجُلٌ}, a little man, ^{رَجُلُونَ}.

* These are, perhaps, more properly termed *collective nouns* by some.

Feminine nouns of the forms ^{فَعْلَاءُ} and ^{فَعْلَاءُ}, form their plurals on the measure ^{فَعْلَاتٌ}; as, ^{دَعْدَاتٌ}, ^{دَعْدٌ}, the proper name of a woman; ^{قَصْعَةٌ}, a saucer, ^{قَصْعَاتٌ}. Others of the form ^{فَعْلٌ} or ^{فَعْلَةٌ}, take ^{فَعْلَاتٌ}, ^{فَعْلَاتٌ}, or ^{فَعْلَاتٌ}. And others of the forms ^{فَعْلٌ} and ^{فَعْلَةٌ}, become either ^{فَعْلَاتٌ}, or ^{فَعْلَاتٌ}.

303. All the maṣḍars or verbal nouns of the derivative conjugations, will form their plurals in ^{َاتٌ}; as, ^{تَعْرِيفٌ}, definition, ^{تَعْرِيفَاتٌ}. ^{اِصْطِلَاحٌ}, technical language, ^{اِصْطِلَاحَاتٌ}. Feminines ending in either short or long alif, generally form their plurals by the addition of ^{َاتٌ}; as, ^{حَبْلِي}, pregnant, ^{حَبْلِيَّاتٌ}; ^{نُفْسَاءٌ}, a woman in child-bed, ^{نُفْسَاوَاتٌ}.

304. The broken plurals are found to prevail in a great number of nouns both masculine and feminine, and are regulated very much by usage. The Arabian grammarians divide them into two classes; viz. the plural of paucity, ^{جَمْعُ الْقَلَّةِ}; and the plural of multitude, ^{جَمْعُ الْكَثْرَةِ}. The first is said to signify any number not exceeding ten; the last, any number above ten. This rule however appears not to be much regarded, particularly by the Persians.

It would be almost endless to give tables and examples of all the forms of these plurals; and, as they are given in the best Dictionaries, it will be unnecessary. The following forms occur most frequently.

305. PLURALS OF PAUCITY, جمع القلة.

Form. Singular.	Plural.	Examples. Singular.	Plural.
فعل	أفعال	لوح, a table.	الواح
فعل		حكم, an order.	احكام
فعل		ملك, property.	املاك
فعل		حجر, a stone.	احجار
فعل		عقب, the heel.	اعقاب
فعل		عجز, the buttocks.	اعجاز
فعل		عنق, the neck.	اعناق
فعل	أفعلة	مكان, a place.	امكنة
فعل		حمار, an ass.	احمرة
فعل		غراب, a raven.	اغربة
فعل		بعير, a camel.	ابيرة
فعل		عمود, a pillar.	اعمدة
فعل	أفعل	فلس, a small coin.	افلس
فعل		عناق, a female kid.	اعنق
فعل		شمال, the left hand.	اشمل
فعل		كرع, a cow's hoof.	اكرع
فعل		طريق, a road.	اطرق

306. THE PLURAL OF MULTITUDE, جمع الكثرة.

Form. Singular.	Plural.	Examples. Singular.	Plural.
فعل	فعل	احمر, red.	حمر
فعل		حمراء, red, fem.	حمر
فعل		جمل, a camel.	جمل
فعل		بدنة, do. for sacrifice.	بدن
فعل		بازل, do. having cut his fore teeth.	بزل
فعل	فعل	صناع, an artificer.	صنع
فعل		حمار, an ass.	حمر
فعل		رغيف, a cake of bread.	رغف
فعل		عمود, a pillar.	عمد
فعل		عادل, just.	عدل
فعل	فعل	نكتة, a subtilty.	نكت
فعل		أولي, the first, fem.	أول
فعل	فعل	نعمة, bounty.	نعم
فعل		خيمة, a tent.	خيم

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
فَاعِلٌ	فَعْلَةٌ	حَافِظٌ, <i>a guardian.</i>	حَفَظَةٌ
	فَعْلَةٌ	غَازٍ, <i>a warrior.</i>	غَزَاةٌ
	فَعْلٌ	رَاكِعٌ, <i>bowing.</i>	رَكْعٌ
	فَعَالٌ	عَاشِقٌ, <i>a lover.</i>	عُشَّاقٌ
	فَعْلَانٌ	رَاهِبٌ, <i>a monk.</i>	رَهَبَانٌ
فَعْلٌ	فَعْلٌ	حَبْلٌ, <i>a rope.</i>	حِبَالٌ
	فَعْلٌ	جَبَلٌ, <i>a hill.</i>	جِبَالٌ
	فَعْلٌ	رَمَحٌ, <i>a spear.</i>	رِمَاحٌ
	فَعْلَةٌ	بَقْعَةٌ, <i>a place.</i>	بُقَاعٌ
	فَعِيلٌ	كَرِيمٌ, <i>noble.</i>	كِرَامٌ
	فَعِيلَةٌ	كَرِيمَةٌ, <i>do. fem.</i>	كَرَامٌ
	فَعْلَةٌ	خَصْلَةٌ, <i>disposition.</i>	خِصَالٌ
فَعْلَةٌ	فَعْلَةٌ	رَقَبَةٌ, <i>the neck.</i>	رِقَابٌ
فَعْلٌ	فَعْلٌ	عَقْلٌ, <i>understanding.</i>	عُقُولٌ
	فَعْلٌ	عِلْمٌ, <i>science.</i>	عُلُومٌ
	فَعْلٌ	أَثَرٌ, <i>a vestige.</i>	أَثُورٌ
	فَعْلٌ	بُرْجٌ, <i>a turret.</i>	بُرُوجٌ

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
فَعِيلٌ	فَعْلَانٌ	رَغِيفٌ, <i>a cake.</i>	رَغَفَانٌ
		أَحْمَرٌ, <i>red.</i>	أَحْمَرَانٌ
		بَلَدٌ, <i>a city.</i>	بُلْدَانٌ
فَعِيلٌ	فَعْلَانٌ	حَكِيمٌ, <i>a philosopher.</i>	حُكَمَاءٌ
		فَاضِلٌ, <i>excellent.</i>	فُضَلَاءٌ
فَعِيلٌ	فَعْلَانٌ	جَرِيحٌ, <i>wounded.</i>	جُرُحِي
		صَفِيٌّ, <i>pure.</i>	أَصْفِيَاءٌ

OF THE LAST OF PLURALS, مُنْتَهَى الْجُمُوعِ.

307. It is peculiar to the Arabick to form plurals from nouns already in the plural number; as, فِرْقَةٌ, *a tribe or sect.* First plural فِرَقٌ, second ditto, أَفْرَاقٌ, and third ditto, أَفَارِيقٌ. The last of these, from which it is not allowable to form another, is called مُنْتَهَى الْجُمُوعِ, *the last of plurals.* The following, which will be sufficient for our purpose, are Mr. Lumsden's general rules for their formation. (Pers. Gram. vol. i. p. 344). The measure of the singular being فَعْلٌ, that of the plural will be فَعَالٌ; as, دَفْتَرٌ, *a book*, plural دَفَاتِرٌ; and so also of مَفْعَلٌ and مَفَاعِلٌ; as, مَسْجِدٌ, and مَسَاجِدٌ; or تَفْعَلَةٌ and تَفَاعِلٌ; as, تَهْلُكَةٌ, and تَهَالِكٌ; or فَعِيلَةٌ, and

مَقَادِيرُ and مَقْدَارٌ; as, مَقَاعِيلُ and مَفْعَالٌ; or فِضَائِلُ, pl. فِضَائِلُ; as, فَعَائِلُ; or فُعَالَانُ and فُعَالَيْنُ; as, سُلْطَانٌ and سُلَاطِينُ, &c.

ON THE DECLENSION OF NOUNS, الْأَعْرَابُ.

308. In the declension of Arabick nouns, there are only three cases, which are thus formed :

SINGULAR NUMBER.

Masculine.

Nominative, رَفْعٌ,	Genitive, خَفَضٌ,	Accusative, نَصَبٌ.
رَجُلٌ, a man.	رَجُلٍ	رَجُلًا.

Feminine.

رَفْعٌ, a saucer.	رَفْعَةٍ	رَفْعَةً
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Any noun having the (°) tanwīn, loses it when that noun becomes definite either by construction الْأَصْفَةُ, or by the article الْمَعْرِفَةُ, being prefixed; as,

الرَّجُلُ, Nominative,	الرَّجُلِ, Genitive,	الرَّجُلَ, Accusative.
عَبْدُ الْمَلِكِ, the King's servant,	عَبْدِ الْمَلِكِ	عَبْدَ الْمَلِكِ.

309. Nouns not having the tanwīn (°) غَيْرُ مُتَصَرِّفَةٍ, have only two cases : nominative عُثْمَانُ, *Othman*; genitive and accusative, عُثْمَانَ.

These nouns are, 1st. broken plurals having four syllables, of which the two first have fathahs, the third keṣrah; as, عَجَائِبُ; 2nd. such as end in يَلٍ; as, بُشْرِي; 3rd. others ending in long alif and hamzah; as, عَذْرَاءُ;

but, if hamzah belong to the root, the tanwīn is preserved. 4th. Broken plural of the forms أَفْعَالٍ, فُعَالٍ. 5th. Comparatives and superlatives of the form أَفْعَلُ, provided they do not form the feminine by the addition of ة. 6th. Nouns of the form فُعَالَن, of which the feminine is فُعَالِي. 7th. Proper names of women ending in ة, as well as masculine nouns having the same termination. 8th. Foreign names having more than three letters, or having no more, but the second followed by a vowel. 9th. Also, proper names formed from quadrilateral appellatives; as, عَقْرَبُ, a scorpion; عَقْرَبُ, a man so called. 10th. Proper names of the forms فَعْلٌ, فُعْلٌ, or of any person of the present tense; as, يَزِيدُ, أَحْمَدُ. 11th. All proper names compounded of two words; as, حَضْرَمَوْتُ, *Hadramaut*; and 12th. Adjectives derived from the numerals and some other appellatives, &c. It should be remembered, however, that these, receiving the article, a pronoun, or being the first of two in construction, will take keṣrah in the genitive case.

310. DECLENSION OF THE DUAL NUMBER.

Nominative.	Gen. and Acc.
رَجُلَانِ, two men.	رَجُلَيْنِ.

When the noun becomes definite by construction, the نِ is rejected; as, قَاعِلِي الشَّرِّ, doers of wickedness.

There is no irregularity in the Dual in these respects, whatever be the form of the noun.

311. DECLENSION OF THE REGULAR MASCULINE PLURAL.

Nominative.

Gen. and Accus.

نَاصِرُونَ, assistants.

نَاصِرِينَ.

And in construction,

نَاصِرُوا زَيْدَ, the assistants of Zaid. نَاصِرِي زَيْدٍ.

And with the pronouns,

نَاصِرُوكَ, thy assistants.

نَاصِرِيكَ.

نَاصِرِيَّ, my assistants.

نَاصِرِيَّ.

THE REGULAR FEMININE PLURAL.

نَاصِرَاتُ, female assistants.

نَاصِرَاتٍ.

312. When the noun becomes definite, the tanwīn is superseded by the single vowels, viz. (ـن) by (ـة) and (ـم) by (ـن), and (ـا) by (ـة).

The broken plurals, both masculine and feminine, are declined like the singular masculine above given, respect being had to the terminating vowel.

All nouns in the Arabick language are said to be indefinite, نَكِرَةٌ or مُنْكَرٌ, unless restricted either by the addition of the article اَلْ, by construction, or by the addition of one or other of the pronouns. In either of the two last cases, both the tanwīn of the singular (if there be any) and the terminating ن of both the dual and the regular plural masculine, will disappear.

ON THE ARABICK PRONOUNS.

313. The Arabick pronouns are of two kinds; viz. separate and affixed. The separate pronouns may be considered as in the nominative case; the affixed pronouns, as in the genitive or accusative.

THE SEPARATE PRONOUNS, ضَمَائِرُ الْمُنْفَصِلَةِ.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	أَنَا	أَنَا	نَحْنُ	نَحْنُ	نَحْنُ	نَحْنُ
2 - - -	أَنْتَ	أَنْتِ	أَنْتُمَا	أَنْتُمَا	أَنْتُمْ	أَنْتُنَّ
3 - - -	هُوَ	هِيَ	هُمَا	هُمَا	هُمْ	هُنَّ

THE AFFIXED PRONOUNS, ضَمَائِرُ الْمُتَصِلَةِ.

314. These are found attached to both verbs and nouns: in the first case, they represent the accusative; in the second, the genitive or possessive case.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	نِي يَ	نِي يَ*	نَا	نَا	نَا	نَا
2 - - -	كَ	كَ	كُمَا	كُمَا	كُم	كُنَّ
3 - - -	هُ	هَا	هُمَا	هُمَا	هُمْ	هُنَّ

315. In affixing these pronouns to nouns, the tanwīn is rejected, as is also the final ن of the dual and regular plurals. In verbs also, the

* This is the form attached to verbs; as, ضَرَبَنِي, he struck me.

final *l* in the third person masculine plural of the preterite, and the *ن* of the dual, and frequently in the plural of the present tense, are rejected. Examples in the noun, *كِتَابٌ*, a book; *كِتَابِي*, my book; *نَاصِرُونَ*, nominative, *نَاصِرِينَ*, genitive and accusative, assistants; *نَاصِرَيْكَ*, thy assistants; *نَاصِرَانِ*, nominative, genitive and accusative, two assistants; *نَاصِرَيْكَ*, thy two assistants. In the verb, *نَصَرُوا*, they assisted, *نَصَرُونِي*, they assisted me; *يَنْصُرَانِ*, they two (masc.) assist; *يَنْصُرَاكَ*, they two assist thee, &c.

If a noun end in *hamzah* (ء), the *hamzah* will become *و*, or *ي*, when the construction shall require *zammah* or *kesrah*; as, *نِسَاءٌ*, women, nom. *نِسَاءٍ*, or gen. and accus. *نِسَائِهِ*, his women.

In the second person plural masculine, a *و* will precede the affixed pronoun; as, *نَصَرْتُمُوهُ*, ye assisted him.

ي quiescent after *fatḥah*, becomes *ا*, as *رَمَاهُ*, he threw him; except in the particles, where it takes *sukūn*; as, *عَلَيْهِ*, upon him.

ي following either of the letters *و*, or *ي*, will take the vowel *fatḥah*; and in the two latter cases will coalesce, by *teshdīd*, with the foregoing letter, (*و* in this case becoming *ي*); as, *خَطَايَايَ*, sins; *خَطَايَايَ*, my sins; *غُلَامَانِ*, two slaves; *غُلَامَايَ*, my two slaves, gen. and accus. *مُسْلِمُونَ*, Moslems; *مُسْلِمَايَ*, my Moslems.

For greater emphasis the syllables *أَيَّا*, are frequently prefixed to these pronouns, which are then detached from the governing verbs, and universally represent the objective case; as, *أَيَّاكَ نَعْبُدُ وَأَيَّاكَ نَسْتَعِينُ*, THEE we serve, and of THEE we implore assistance. These pronouns are called *ضمائر المنصوبة والمنفصلة*.

316. The REFLECTIVE PRONOUNS are formed by the addition of either of the words *نَفْسٍ*, *ذَاتٍ*, or *عَيْنٍ*; as, *رَمَى نَفْسَهُ*, he threw himself, &c.

317. The pronoun attached to a verb in the process of conjugation is always supposed to be included in it; as, *كَتَبَ*, HE wrote, &c. and, whenever a word is added, which according to European construction, seems to be the nominative, it should be considered as being in apposition with this pronoun, and added for the purpose of making the sentence more definite; as, *قَالَ اللَّهُ*, he said, (viz.) GOD. The pronoun, in this case, is said to be *مُسْتَكِنٌ*, or *مُسْتَتِرٌ*, concealed.

318. DEMONSTRATIVE PRONOUNS, *أَسْمَاءُ الْإِشَارَةِ*.

These are as follows:

	Singular.	Dual.		Plural.
		Nom.	Gen. and Accus.	
Masc.	ذَا, this.	ذَانِ	ذَيْنِ	أُولَئِكَ, or أُولَئِي.
Fem.	تَا, that.	تَانِ	تَيْنِ	أُولَئِكَ, or أُولَئِي.

The letter *هـ*, or syllable *ها*, is most frequently prefixed; as,

	Singular.	Dual.		Plural.
		Nom.	Gen. and Accus.	
Masc.	هذا, or هَذَا,	هَذَانِ	هَذَيْنِ or هَذَيْنِ	هَؤُلَاءِ, or هَؤُلَاءِ
Fem.	هذه, هَاتِه, هَتِي, or هَتِي,	هَتَانِ	هَتَيْنِ	هَؤُلَاءِ, or هَؤُلَاءِ

The pronoun *ك* is sometimes affixed; and also with *ل* preceding it; as,

Masc.	ذَلِكَ, or ذَلِك, <i>this</i> .	ذَانِكَ	ذَيْنِكَ	أُولَئِكَ, or أُولَئِكَ
		or ذَانِكَ, &c.		
Fem.	ذَٰلِكَ, or ذَاكِ, <i>this</i> .	تَانِكَ	تَيْنِكَ	أُولَئِكَ, or أُولَئِكَ
		or تَانِكَ, &c.		

This affix *ك* may be varied through both genders and numbers; as, ذَاكُمَا, ذَاكُمَا, &c.

319. The RELATIVE PRONOUNS, *الموصولات*, are *الَّذِي*, *وَهُوَ*, *وَمَنْ*, *وَأَيُّ*, *وَمَا*, *وَمَنْ*; the two former of which are thus declined:

	Singular.	Dual.		Plural.
		Nom.	Gen. and Accus.	
Masc.	الَّذِي	الَّذَانِ	الَّذَيْنِ	الَّذِينَ
Fem.	الَّتِي	الَّتَانِ	الَّتَيْنِ	الَّتَاتِي, اللَّاتِي, اللَّاتِي, or اللَّاتِي

وَهُوَ masculine and feminine is indeclinable, and has neither the dual nor plural numbers. The feminine singular is however sometimes found *وَهُنَّ*, and the plural *وَهُنَّ*; and *وَهُنَّ*, gen. *وَهُنَّ*, acc. *وَهُنَّ*.

أَيُّ makes the feminine *أَيُّ*, and is regularly declined in the singular; but has neither dual nor plural. It is often found with *مَا*, as *أَيُّ مَا*, *whatever*.

مَنْ is the same in both genders, and is indeclinable.

ARABICK ADVERBS, *أَسْمَاءُ الْحَالِ*.

320. These are nothing more than nouns put in the accusative case; as, *دَاخِلًا* *within*, *خَارِجًا* *without*; *كَثِيرًا* *much*, *قَلِيلًا* *little*; which will necessarily be numerous.

ADVERBS OF PLACE, *ظُرُوفُ الْمَكَانِ*.

هَٰنَا or *هَٰهُنَا* *here*. *هَٰنَا*, *هَٰهُنَا*, *هَٰنَا*, *هَٰهُنَا*, or *هَٰنَا* *there*. *هَٰنَا* *where*; *أَيْنَ* *where?* *لَدُنِي* *near*. *قَبْلَ* *before*. *أَمَامَ* and *قُدَّامَ* *before*. *يَمِينَ* *below*, *تَحْتَ* *above*, *فَوْقَ* *behind*, *وَرَاءَ* *beyond*. *خَلْفَ* *towards the right hand*. *يَسَارَ* *towards the left*. *ثَمَّ* *there*.

OF TIME, *ظُرُوفُ الزَّمَانِ*.

321. *أَمْسَ* *yesterday*. *مَتَى*, *أَيَّامَ* *when?* *حِينَ* *when*. *إِذَا*, *إِنَّمَا* *now*. *أَوَّلًا* *when*, *أَفْرَافَ* *never*. *عَظَمَ* *sometime*. *مُنْذُ* or *مُذْ* *since*. *قَدْ* *already*. *يَوْمَئِذٍ* *then*. *كُلَّمَا* *as often as*. *قَطَّ* *ever*. *رَبَّمَا* *often*. *ثُمَّ* *then*. *فِي ذَلِكَ يَوْمٍ* *on that day*. *فِي ذَلِكَ لَحْظَةٍ* *at that moment*.

PREPOSITIONS, حُرُوفُ الْجَمْرِ.

322. Prepositions universally require a genitive case to follow them, and are called **حروف الجر**: they are either attached to the nouns which they govern, or are written separately. Of those attached are the following: **بِ** *in, for, to, &c.* **تَ** *by, of swearing.* **كَ** *like.* **لِ** *to, for.* **عَ** *(for عَنْ) from.* **مِ** *(for مِنْ) out of.*

The separate prepositions are, *إِلَى* *to*. *عِنْدَ* *even to*. *حَاشَا* *and* *عَدَا* *excepting*. *عَنْ* *from*. *عَلَى* *upon*. *فِي* *in*. *لَدُنْ* *near*. *مُنْذُ* *since*. *مِنْ* *from*. *عِنْدَ* *at*. *مَعَ* *with*. *تَحْتَ* *under*. *فَوْقَ* *above*. *غَيْرَ* *besides*. *قَبْلَ* *before*. *إِمَامَ* *before*. *قُدَّامَ* *before*. *بَيْنَ* *between*. *حَوْلَ* *about*. *بَعْدَ* *after*. *وَرَاءَ* *behind*, &c. *خَلْفَ* *behind*. *عَبْرَ* *beyond*. *شَطْرَ* *towards*.

CONJUNCTIONS, حُرُوفُ الْعِطْفِ.

[illegible]

besides. قط فقط *only.* كَلَّا certainly not. كما like as, just as, لا, ما, لم no, not, by no means. مَهْمَا as often as. كَيْفَ how? كم how many? هَلْ whether. لَمَّا or لَمْ for that, because. لَمَّا when, since, not yet.

INTERJECTIONS, اصوات.

324. يا ايها or ايتها O! يا وَا fie! اف ah! اه preceding masculines:
يا ايتها or ايتها preceding feminines, O, observe, &c. آي or آ O, if the
person addressed be near. ها هانذا see, behold.

325. It would be almost endless to give examples of this kind, but it is not necessary to do so. Every one will see, that some of these are simple, others compound, expressions : and, that they are either nouns or fragments of nouns, it is perhaps equally clear, if we except the interjections. In this point of view then, they will come more properly to be considered in the Syntax.

ON THE ARABICK SYNTAX.

326. If we consider verbs as nothing more than nouns of one kind or other, conjugated with the pronouns, (which appears to me to be the fact) it will be impossible to conceive any thing more simple and easy than the Arabick Syntax is: for then we shall find verbs, nouns, and particles, all regulated by the same laws, and these laws extremely few. In the first place, words, used for the purpose of qualifying one another, can be combined in three ways only: namely, 1st, by apposition; 2ndly, by the relation of the genitive case; and, 3dly, by the last standing unconnected with the first, by any formal mark of distinction, but put in the accusative case, which may be termed *absolute relation*: e. g.

1st. ^{حَسَنٌ} ^{وَجْهًا} *a handsome man (in) face.*

2nd. ^{حَسَنٌ} ^{وَجْهًا} *a man handsome of face.*

3rd. ^{حَسَنٌ} ^{وَجْهًا} *a handsome man (I speak as to his) face.*

327. In all these cases, the first word may be considered as an attributive used as a substantive, and the second as qualifying it. In the last case, ^{وَجْهًا} may stand either as a discriminative noun (Art. 343), supposing the preceding word to take the form of a verb; as, ^{حَسَنٌ} ^{وَجْهًا}, *he was handsome (as to) face*: or, if the verb be transitive, as its

accusative case: e. g. ^{ضَرَبَ} ^{وَجْهًا}, *he struck (I speak as to) a face.* Again, if this word be an attributive, it may then stand as an adverb (or ^{حَالًا}); as, ^{قَامَ} ^{خَارِجًا}, *he stood (I speak as to) without*: i. e. whether we consider the first as a verb or a noun, the second having in each case a similar relation to it, will become its qualifying term.

328. As all particles are either nouns, or fragments of nouns, they may always be construed with any following noun, in the relation of the genitive case: e. g. ^{بِوَجْهِ}, *in a face*, &c. If then we substitute this for the second term of the above examples, we shall have ^{حَسَنٌ} ^{بِوَجْهِ}, *a man handsome in face*, which will be perfectly equivalent in meaning to either of them, and may be substituted for it.

329. In these examples both words are indefinite. But, if it be required to make either of them definite, the article ^{الْ} may be added, or, they may be made definite in some other way, as the sense or the grammatical construction of the passage may require: e. g. we may say, ^{الْحَسَنُ} ^{وَجْهًا}, or ^{الْحَسَنُ} ^{بِوَجْهِ}, by the first mode; or, ^{حَسَنٌ} ^{وَجْهًا}, or ^{حَسَنٌ} ^{بِوَجْهِ}, by the second; or, ^{حَسَنٌ} ^{وَجْهًا}, or ^{حَسَنٌ} ^{بِوَجْهِ}, by the third; or, by using the particle ^{بِ}, ^{حَسَنٌ} ^{بِوَجْهِ}, or ^{الْحَسَنُ} ^{بِوَجْهِ}, *the handsome in face*, &c. Some of these constructions are preferred to others, but examples of them all may be found.

330. It must be remembered, however, (1st.) that of two substantive nouns in the relation of the genitive case, the last only can be made definite, either by affixing the article *ال*, or otherwise: but if (2ndly.) an *attributive* be the first of such nouns, both may be made definite: as, will be the case, (3dly.) when nouns are in the state of apposition, i. e. both will be made either definite or indefinite: e. g.

1st. *عبد الملك* the servant of the king, not *العبد الملك*.

2nd. *الضارب العبد* the striker of the servant.

3rd. *الضارب العبد* the striking servant—

but in this case, as the qualifying word must generally come last in the order, we shall have *العبد الضارب*; and in the dual and plural, *العبدان* *الضاربان* and *العباد الضاربون*.

331. And generally, when the word to be qualified signifies a *rational being*, the qualifying word will agree with in number, case, and gender, (if possible); but, if it signifies an irrational one, or be a broken plural or collective noun, then the qualifying word may be in the feminine singular, or even in the masculine singular: e. g. for *العباد الضاربون*, we may write *العباد الضاربة* or *العباد الضارب*. The reason of this seems to be, that what are termed broken plurals, are really *collective abstract nouns*, and therefore do not signify rational agents, but, it may be, the aggregate of such. Hence their qualifying words

may agree with them, either as to grammatical form, or as to signification. This kind of agreement is termed by the native grammarians, *لفظي*, belonging to the word, i. e. to its grammatical form; and, *معنوي*, belonging to signification, i. e. as to its logical acceptance: e. g. The word *Parliament* will be a *singular* noun as to its grammatical form (*لفظي*); but, a *plural* according to its logical acceptance (i. e. *معنوي*.)

332. And, generally, the concordance (1st.) of the predicate with the subject: (2nd.) of the verb with its nominative: and (3rd.) of attributives with the substantives they are intended to qualify, will be regulated by these principles. Examples.

1st. *الله اعلم* God (is) most wise. (Formal accordance.)

2nd. *الناس لا يشكرون* men (are) not thankful. (Logical do.)

فريق يخشون الناس a part (they) fear men. (Logical do.)

ملائكة يتعاقبون angels succeed each other. (Logical do.)

333. When the predicate immediately precedes the subject, and relates to a natural masculine or feminine singular noun (i. e. not so by mere grammatical form), it will mostly agree in number and gender with the subject; as,

انساء الشيطان the devil caused him to forget.

قالت امرأة a woman said.

334. But, if any word intervene, the predicate may be masculine; as,

يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ } there will be (masc.) to men against you a
decision, (fem.)

غُرَّةٌ مِنْكُمْ وَاحِدَةٌ one of you (fem.) hath seduced (masc.) him.

335. If (1st) the subject be a broken plural, or signify collectively a whole class or nation, the predicate will be in the feminine singular; but if (2nd) it be a dual or regular plural masculine, or signify an intelligent agent, the predicate may be in the masculine or feminine singular.

Examples:

قَسَتْ قُلُوبُهُمْ their hearts were hard.

كُذِّبَتْ رُسُلٌ prophets were belied.

قَالَتِ الْيَهُودُ the Jews have said.

2nd. قَالَتِ نِسَاءٌ women have said.

قَالَ رَجُلَانِ two men have said.

قَالَ الزَّيْدُونَ the Zaid's have said.

آمَنَ السُّفَهَاءُ the fools believed.

336. The predicate is seldom made dual or plural, except the subject precede, and be a rational agent. (See Art. 333.)

337. The subject and predicate being only a compendious method of expression, may be thus resolved: e. g. اللَّهُ أَعْلَمُ, God (is) most wise, for اللَّهُ أَلَدُّ أَعْلَمُ, as to God, (I speak of God) a God most wise (is he).

From this analysis it will readily be perceived, that a noun which must agree with the subject, and with which the predicate must be in apposition, is omitted by the ellipsis. Hence the relation between the subject and predicate will be seen. And, as collective nouns or broken plurals, may supply this by جَمَاعَةٌ, جَمِيعٌ, or the like, a reason will be seen why the predicates, in these cases, may be of the feminine or masculine gender, and in the singular number. As the concordance of substantives with their attributives are regulated entirely by these principles, it will be unnecessary to give further examples.

ON THE OBJECTIVE CASES OF VERBS.

338. The influence of verbs upon their objects will be either immediate or mediate. Immediate (1st.) when the sense requiring no qualifying particle to intervene, the accusative case will be used: mediate (2nd.) when this is not the case. Examples.

1st. { قَتَلَ زَيْدًا he slew Zaid.
أَعْطَى زَيْدًا دِينَارًا he gave Zaid a dinar.

2nd. { خَرَجَ إِلَى خُرَاسَانَ عَلَى يَحْيَى } he went out INTO Khorāsān AGAINST Yahya.
دَخَلْنَا إِلَى الْهَيْكَلِ we entered INTO the temple.

ON THE USE OF THE TENSES OF THE ARABICK VERB.

339. The Arabick verb has but two tenses, the *past* and the *present*. In applying these, we may reckon (1st.) either from the period in which we write or say any thing, or (2nd.) from any other period already introduced into the discourse: * e. g.

- 1st. { مات الرشيد بطوس *Rashid DIED in Toos.*
لو يمس البخيل *should the miser TOUCH.*
- 2nd. { كان خرج إلى خراسان *HE WAS (so circumstanced that) he*
went out into Khorāsān.
أتى إليه حردون يمشي على ظهره *(there) came to him a lizard, he*
WALKS upon his back.
أينما تكونوا يدرككم الموت *wherever YOU BE (or shall be)*
death TAKES (or will take) you.

In the first example, the author dated the tense of مات from the time in which he wrote. In the second the verb يمس seems to be present to any time. In the third we have two preterites, and the second being preterite to the first, will form what we generally term a pluperfect. In the fourth, يمشي, is evidently present with the preterite

* See the notes to my Hebrew Grammar, pp. 344-5, &c.

أتي, which precedes it. And in the last, the particle أينما, seems evidently to throw the present tenses following into futurity.

340. The preterite is often used (1st.) in prophetic, or (2nd.) in hypothetical sentences: in the first case, for the purpose of implying *certainty*; and, in the second, by introducing the mention of one past event, to indicate the certain occurrence of another: examples.

- 1st. { لا لقيتم ما بقيتم ضراً *NOR SHALL YOU MEET, as long as you*
SHALL REMAIN, an injury.
دام ملكه *his kingdom shall remain, or (precatively)*
MAY IT REMAIN.
- 2nd. { لو هدانا الله لهديناكم *HAD GOD DIRECTED us, we HAD DIRECTED*
you, i. e. putting the case upon this issue,
the consequence mentioned would as surely
have followed.

341. The present tense will also be occasionally used in these senses, but then contingency will be implied. The preterite tense too of intransitive verbs will often be understood in the present, as in other languages.

ON WORDS USED TO MODIFY OR DETERMINE THE ACTION &c. OF VERBS, TERMED THE *حال*, CIRCUMSTANCE, AND *تمثيل*, NOUN OF DISCRIMINATION.

342. These modifying words are applied on one and the same principle, the only difference being, that the *حال* must be an *attributive*,

the *تمثيز*, a substantive, noun; but, as both these amount to the same thing in their grammatical application (Art. 327), they are necessarily regulated by the same principles.

343. The rule generally given is, that when a proposition is once complete, if any qualifying words are to be added, they must either stand in the accusative case, and so be (1) the *حال* or (2) the *تمثيز* or they must have some particle in order to show their connection, and of what sort it is, with such proposition: e. g. 1st. of the *حال*.

ماتَ جائِعاً *he died HUNGERING.* جاءَ زيدٌ راكباً *Zaid came RIDING.*

2nd of the *تمثيز* $\left\{ \begin{array}{l} \text{طابَ زيدٌ نفساً} \\ \text{ماتَ جوعاً} \end{array} \right\}$ *Zaid is happy (as to his) PERSON.*
he died a HUNGERING.

3rd. with a particle. ما زيدٌ كاذبٌ or يكاذِبُ *Zaid is not a liar.*

344. Nouns following others which signify weight, measure, number, &c. (provided the number exceed ten, but not ninety-nine), will require that the person or thing so designated be put in the accusative case, and in the singular number: e. g.

رطلٌ زيتاً *a pound (of) olive-oil.*

مُدَّانِ سَعِيرًا *two measures (of) barley.*

عِشْرُونَ رَجُلًا *twenty men.*

These cases may all be resolved into that exemplified in *حسنٌ وجيهاً*

(Art. 327), which indeed will account for all adverbial expressions found in this language.

345. If, however, the numeral express a number from *three* to *ten* inclusive, the construction may take either of the two forms following.

1st. The numeral may be construed as a noun substantive governing that implying the thing &c. numbered, in the relation of genitive case plural, which, if possible, should be a broken plural of paucity, (Artt. 304-5), e. g.

أَرْبَعَةُ رُسُلٍ *four prophets.*

ثَلَاثَةُ أَيَّامٍ *three days.*

2ndly. The numeral may be treated as an attributive agreeing in case and gender with the person or thing numbered; as,

بَنُونَ ثَلَاثَةٌ وَبَنَاتٌ خَمْسٌ *three sons and five daughters.*

346. With respect to the numbers under three. When the thing &c. numbered is expressed, the singular or dual number, respectively, will suffice for determining the number; but, when it is not expressed, *أَحَدٌ* will be used for the masculine, and *أَحَدِي* for the feminine: and, if it be necessary to specify the class &c. of such beings, its name will be added in the relation of the genitive case; as, *أَحَدُ النَّاسِ* *one of the men*, *أَحَدِي النِّسَاءِ* *one of the women.*

In like manner *اِثْنَانِ* masc. or *اِثْنَتَانِ* fem. is sometimes added to express

the dual number: in that case it will follow the name of the thing numbered, and will agree with it in gender, case, &c. as, رَجُلَانِ اثْنَانِ *two men*, امْرَأَتَانِ اثْنَتَانِ *two women*.

347. The abstract verbs كَانَ *he was*, صارَ *he became*, أَصْبَحَ *he was, or became, in the morning*, أَصْحَى *he was at noon*, أَمْسَى *he was, or became, in the evening*, بَاتَ *he remained during the night*, ظَلَّ *he remained during the day*, لَيْسَ *he was not*, مَا زَالَ *he ceased not*, when used as such, will require their qualifying term, or, what is predicated of their subject, to stand in the relation of the حال or تَمَيِّز; as,

إِنْ كُنْتُمْ صَادِقِينَ

If you are SPEAKERS OF THE TRUTH.

أَمْسَى الظِّلُّ طَوِيلًا

IN THE EVENING the shadow BECAME long.

مَا زَالَ أَمِيرًا زَيْدٌ

Zaid DID NOT CEASE (to be) AN EMIR.

These verbs may, however, be construed with the predicate in the nominative case, as other verbs are; but this takes place only when they are not used as abstracts; as, كَانَ الْأَمْرُ *the affair existed*.

348. It was remarked (Art. 262), that certain particles preceding the

persons of the present tense, would have the effect of altering, or entirely rejecting, the final vowel. Those which change the vowel (') to (ـ) are أَنْ or أَنَّ *that*, لَنْ *by no means*, كَيْ or لِكَيْ *so that*, إِذَنْ *well*, حَتَّى *until*, لِي *in order that*, أَوْ *until*, وَ *and*, preceded by a command, prohibition, negation, interrogation, wish, or representation, فَ *so that*, &c. as in the case of وَ:—Examples.

أُرِيدُ أَنْ أَخْرُجَ *I desire THAT YOU WILL GO OUT.*

لَنْ يَفْعَلَ *he will by no means do (it).*

لَأَصْبِحُ أَبَدًا أَوْ تَسْمَعُ لِي *I will surely cry out for ever, UNTIL YOU HEAR ME.*

اقْتُلْ زَيْدًا وَتَأْخُذْ مَالَهُ *kill Zaid, AND TAKE his property.*

اتَّيْنِي فَأَكْرِمْكَ *come to me, so THAT I MAY HONOUR thee.*

The particles which cause the final vowel to be rejected are, لَمْ *not*, لَمْآ *not yet*; لِي used to express a command, لَا a prohibition, and إِنْ *if*; as,

لَمْ يَخْرُجْ *he went not out.*

لَمْآ يَخْرُجْ *he is not yet gone out.*

لِيْخْرُجْ *let him go out.*

لَا يَخْرُجْ *let him not go out.*

إِنْ تَكْرَمْنِي أَكْرَمُكَ *if you honour me, I will honour you.*

The same will be the case when some of these particles are not expressed, but understood: and hence M. de Sacy has made these terminations distinctive of a subjunctive and conditional mode.* I very much doubt, however, whether this has simplified the matter.

ON THE CONSTRUCTION OF PASSIVE VERBS.

349. The passive voice of a verb is termed ^{مجهول} *unknown*, because the agent is never mentioned, or remains unknown: e. g.

^{حُبَّ زَيْدٍ} *Zaid was loved.*

^{قُتِلَ رَجُلٌ} *a man was killed.*

If it be necessary that the agent be known, the active voice may be used; as, instead of saying, *Zaid was struck by his servant*, we shall have ^{ضَرَبَ الْعَلَامُ زَيْدًا} *the servant struck Zaid*; or, placing the word ^{الْعَلَامُ}, as a nominative absolute, (Art. 227), ^{الْعَلَامُ ضَرَبَ زَيْدًا} (as to) *the servant, he struck Zaid.*

OF PARTICLES WHICH AFFECT THE CASES OF NOUNS.

350. It has already been remarked (Art. 328) that particles used as prepositions will require a genitive case to follow them: in other words, as these are either nouns, or fragments of nouns, they will always

* See his Gram. Arabe. Vol. I. p. 113.

require the noun following to be in the relation of the genitive case. It will be superfluous to give examples.

351. Some other particles will require the following noun to be in the accusative case; and, when going before propositions, will require the subject to be in the accusative, and the predicate in the nominative case. These particles are ^{أَنَّ} or ^{أَنَّ} *certainly*, ^{أَنَّ} *that*, ^{لَكِنْ} *but*, ^{كَأَنَّ} *as if*, ^{لَيْتَ} *would!* ^{لَعَلَّ} *perhaps*.—Examples.

^{أَنَّ الْإِنْسَانَ كَاذِبٌ} *CERTAINLY man is a liar.*

^{بَلَغَنِي أَنَّ زَيْدًا مَنَهْزِمٌ} *it has come to me, THAT Zaid (is) running away.*

^{جَاءَنِي عَمْرُو لَكِنْ زَيْدًا بَعِيدٌ} *Amru is come to me, BUT Zaid (is) far away.*

^{كَأَنَّ الْإِنْسَانَ فَرَسٌ} *AS IF man (were) a horse;*

And so on, by substituting the rest of these particles in the place of either of them.

352. The negative particle ^{لَا} *not*, will require the noun immediately following it to be in the accusative case, provided it be indefinite; and, in that case the tanwīn will be rejected; as, ^{لَا رَجُلٌ فِي الدَّارِ} (there is) *not a man in the house.*

353. The particle ^{إِلَّا} *if not, except*, will in every case, excepting that in which it comes between the subject and predicate, or occurs in a negative proposition, require the noun following to be in the accusative, (unless some preposition be expressed or implied :) e. g.

^{مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا} *no one came to me except Zaid.*

OF THE VOCATIVE PARTICLES.

354. The particles *يا ايها*, *يا ايها*, *يا ايها* or *يا ايها* *O, Holla, &c.* (Art. 324), will require the following noun to be in the nominative case, provided it have the definite article, and the person addressed be supposed to be near; as, *يا الرجل* *O man!*

355. But if the noun have not the definite article, or the person &c. so addressed, be supposed to be at a distance, it will be put in the accusative case; as, *يا رجلاً* *O man!*

The same will be the case if the noun be in the relation of the genitive case with another; as, *يا عبد الله* *O servant of God!*

356. An intensitive vocative is made by adding *اه* to the accusative so placed; as, *يا غلاماً* *O slave!* *يا زيداً* *O Zaid!* For *يا ابي* *O my Father*, we occasionally have *يا ابا*, *يا ابة*, *يا ابيت*, *يا ابت*, or *يا ابا*.

ON THE USE OF THE DEFINITE ARTICLE, *ال*.

357. *Particularity* seems to be the general force of this particle; and if so, perhaps it is nothing more than the Hebrew word *זה* *strong*, &c. whence *זה* *this*, &c. It is said by the native grammarians to have two properties, one whereby it makes the noun to which it is prefixed definite; as, *الرجل* *the man*, (already introduced to notice) or, strongly to mark its character or properties; as, *الاسد* *the lion*, a *VERY*

lion: just as we use the indefinite article in English, *he was a man*; i. e. *truly a man*; or, in other cases, to particularize the noun so marked, as in the phrase, *THE FOX and THE GRAPES*, where, the animal and fruit so designated, are not made definite in the usual acceptation of that term, but contradistinguished from all others. In this last case, it is often prefixed to abstract nouns; as, *العقل* *the intellect*,* &c. For its application in *construction*, see Art. 330.

* See my Hebrew Grammar, p. 307.

THE END OF APPENDIX I.

APPENDIX II.

THE PERSIAN PROSODY, عِلْمُ عُرُوضِ.

ON THE QUANTITY OF THE SYLLABLES.

358. Every syllable in Persian prosody ending in a quiescent letter will be long; as, بَا bā, بُو bū, بُو bō, بِي bī, بَي bāy, بَو bāw, بَي bai, بُد būd, بُد bōd, &c. The same is the case in the Arabick, as also in words ending in the tanwīn; as, لَفْظًا lāfzān. In the last six instances, the syllables are long by position.

359. This is also the case when more than one quiescent letter follows any vowel; as, دَسْتِ dast, or with واو معدوله (Art. 37), as, خَوَابِ khāb, خَوِشِ khīsh, &c.

360. The silent ه (هائي مخفف), however not occurring at the end of a line, will be excepted, or not, at the pleasure of the writer; as, خنده khāndā or khāndāh; as will also the words هَمْچُو, چُو, تُو, دُو, read tō or tō, dō or dō, &c. but, generally short: in this case, these letters are omitted in scansion (تَقْطِيع), as, خند, ت, &c.

361. Alif with medda ā is resolved into two alifs in scansion; as, آمَد āmad,

for آمَد āmad, which, however, gives the same measure in both cases. In like manner, letters doubled by teshdīd are written out at length in scansion: as, خَرَم, خَرَم.

362. Any syllable long by position, (Art. 358) may, upon taking a subsequent vowel, become short; so دِل with the izāfut will become دِلِ dīlī, as in دِلِ مِن mā-ay bā-kī, of مَي; but, this vowel (however originating) may be made long by what is termed اَشْبَاعِ كَسْرَة; as, دِلِي مِن dīlāy man; as may also any other short vowel.

363. Two quiescent letters cannot, generally, follow the same vowel. Whenever, therefore, this would take place, recourse is had to one or other of the following expedients.

1st. If the first of such letters be ا or و, it may be dropt; as, شَد for شَاد, بُد for بُو. This is termed اِخْتِصَار abbreviation.

2ndly. The last of two quiescents, the first being either ا, و, or ي, may take the short vowel keṣrah, if not at the end of a line; as, آفْتَاب or آفْتَابِ for آفْتَاب; so, دُور for دُور, دَار for دَار, دِير for دِير. The same may take place, when the second is any other consonant; as, دَسْتِ for دَسْت, &c.

3rdly. The last of such quiescents, not following ا, و, or ي, and not occurring at the end of a line, may be rejected in the scansion; as, دَسْتِ for دَسْت, &c. This will also hold good, when there are three

quiescents, the first of which is *ا*, *و*, or *ي*, as in *چيست*, *دوست*, *گوشت*, &c. in which cases, read *گوشت*, *دوست*, *چيست*, &c.

364. The letter *ن* however, (see Art. 28), will always be cut off after *ا*, *و*, or *ي*, quiescent, unless a vowel can be made to follow, for in that case it may take the vowel *keṣrah*, as before: e. g. *دا* for *دان*, *عي* for *عين*, *عو* for *عون*, &c. or *نان* من.

365. A medial *ي* may be cut off at pleasure; as, *ديگر* for *ديگر*, *بيرون* for *بيرون*. This, however, takes place only in a few words.

366. The letter *و* with *همزه* (°) is long; as, *داود* read *dā-ūd* (داود); as is also *žum* (') or *keṣrah* (—) with the Arabick pronouns; as, *له* *lāhū*, *به* *bihī*. The former of these is termed *اشباع* *ضمه* the filling up of *žum*.

367. The *الف وصل* (Art. 5.) may be neglected (1st), or not (2nd), in the scansion of a verse, at the pleasure of the writer; as, (1st) *كزين* for *كزين*, or (2nd) *ناقه را از*, measure, *nāḳāhrā āz*.

368. Contractions in the vowels, &c. will frequently take place; as, *هستيش* for *هستيش*, *كو* *kō*, for *كو* *kō*, *او* *kīh ō*.

369. The vowel attending the conjunction (و) may be long or short at pleasure: e. g. *دل دلدار* *dīlō dīldār*; or, *dīlō dīldār*.

370. A quiescent *ي* followed by *ا* will be disregarded; as, *آزاري*, read *آزاري* *kā āzārī*. (Art. 368).

371. The letter *س* is frequently omitted in the middle of words; as, *چهل* for *چهل*, *چهار* for *چهار*.

ON THE *اركان* STANDARDS, OR FEET EMPLOYED IN PERSIAN PROSODY.

372. The original number of these standards is eight: namely, 1. *فاعول* *fā-ū-lān*. 2. *فاعِلُن* *fā-ī-lūn*. 3. *مفاعيلُن* *mū-fā-ī-lūn*. 4. *مستفعلن* *mūs-tāf-ī-lūn*. 5. *مفاعِلَتُن* *mū-fā-ī-lā-tūn*. 6. *مُتفاعِلُن* *mū-tā-fā-ī-lūn*. 7. *فاعِلَاتُن* *fā-ī-lā-tūn*. 8. *مفعولات* *māf-ū-lā-tū*. It must be remembered, that the length of the vowels is the only thing to be regarded in these measures; and, that the prosodial marks - long, and ~ short, are applied here like the corresponding measures in European Prosodies, in this point of view only.

373. But, as these measures would be too few for all the purposes of poetry, others have been formed from them, by either adding to, diminishing, or otherwise varying, their forms. These variations are generally designated by the term *زحاف* *sliding, dragging, &c.* (as a camel), or *علت* *infirmity*: the particulars respecting which may be seen in Clarke's Arabick Prosody, Oxon. 1661, pp. 15-35. A table exhibiting their changes may also be seen in Mr. Gladwin's work on the Rhetoric and Prosody of the Persians, p. 90.

374. These artificial *اركان* or feet, may be represented by one or other of the following measures: viz. 1. *فَعْ*, 2. *فَعْلُ*, 3. *فَعُولُ*, 4. *فَعُولُ*, 5. *فَعْلُنْ*,

6. مفعول، 7. فعلان، 8. فاعلات، 9. فاعلات، 10. فعلان، 11. فعلان، 12. مفعول،
13. مفعولان، 14. مفعولان، 15. مفعولان، 16. مفعولان، 17. مفعولان، 18. مفعولان،
19. مفعولان، 20. مفعولان، 21. مفعولان، 22. مستفعلن. We have not
here given all the forms in which these measures are in every case
exhibited; their values will suffice for our purpose.

ON THE MEASURES (بحور seas) OF THE DIFFERENT KINDS OF VERSE.

375. As Mr. Gladwin's dissertation on the Rhetoric and Prosody of
the Persians* is accessible to all, and the Grammar attached to the
King of Oude's Persian Dictionary to many, it will be superfluous
here to exhibit all the different kinds of verse, and to discuss their
different measures.. We shall confine ourselves, therefore, to the scansion
of a few of the examples contained in this work, and of a few others
extracted from some of the more popular poems of the Persians.

376. The first specimen then, is found in Art. 52. It is composed in
the species of verse termed بحر هزج, and contains four feet of the mea-
sure مفعولان in each line; as,

اگر آن ترک شیرازی بدست آرد دلِ مارا
بخالی هندویش بخشم سمرقند و بخارارا

* London, 1801.

1921
1801

1121

تقطيع Scansion

اگر آن ترک شیرازی بدست آرد دلِ مارا
مفعولان مفعولان مفعولان مفعولان
بخالی هندویش بخشم سمرقند و بخارارا
مفعولان مفعولان مفعولان مفعولان

For numbers 1 and 2, See Art. 361; for 3 and 4, Art. 362; for 5,
368; for 6, 369. Of the same measure are the couplets at Artt. 82, 93.

377. The next example we shall take, occurs in Art. 64, which may
thus be scanned.

ساقی بیا ری باده که آمد ز ما نِ گل
تا بشکند می توبه دی گردِ میا نِ گل
حافظ و صا لی گل طلا بی هم چو بل بلان
جاکن فدا ی خاک را هی باغبا نِ گل
Measure. مستفعلن مستفعلن مستفعلن مستفعلن

Numbers 1 and 3, Art. 363-2, 362; n. 2, Art. 361; n. 4, Art. 362;
n. 5, Art. 364; n. 6, Art. 362.

378. We shall now proceed to the Fable, immediately following this
Appendix. The first poetical specimen we have is the following:

^{1.} گُلستاني چو گُلزاري جَواني
^{2.} گُلش سيرا ب زايي ز دگاني
^{3.} نوای عذ دلپیش عش رت انگیز
^{4.} نسیمي عط رسایش را حت امیر
 Measure. مفاعیلن مفاعیلن فعولن

Number 1, Art. 360; n. 2, Artt. 367, 361; زَا for زَا for زَا; n. 3, Art. 367; n. 4, Artt. 367, 361.

^{1.} گُل بَريري لب نمیدا نم چه میگو یدکه باز
^{2.} بلبلاني بي نوارا در فغامي آورد
 Measure. فاعلاتن فاعلاتن فاعلاتن

Number 1 and 3, Artt. 363-2 or 362; n. 2, Art. 360; n. 4, Art. 364; n. 5, Art. 361.

380. تاکي آزاري مرا يا رب نماني اي رقيب
 تابكي پوشي رخس يا رب بر افتي اي نقاب

In Scansion, در تقطیع.

^{1.} ^{2.} ^{3.} ^{4.} تاک آزا ري مرایا رب نماني اي رقيب
^{5.} ^{6.} تابكي پوشي رخس يا رب بر افتي اي نقاب
 Measure. فاعلاتن فاعلاتن فاعلاتن

Number 1, Art. 370; n. 2, Art. 361; n. 3, Art. 363-3; n. 4 Art. 367; n. 5, Artt. 363, 367; n. 6. Art. 51, by Imālah.

381. گنبد گردنده زروي قیاس
 هست به نيكي و بدی حق شناس

In Scansion, در تقطیع.

^{1.} ^{2.} ^{3.} گنبدي گر دنده زرو ي قیاس
^{4.} ^{5.} هست به ندي كي و بدی حق شناس
 Measure. فاعلاتن فاعلاتن فاعلاتن

Number 1, Art. 362; n. 2, Artt. 360, 362; n. 3, Art. 363-2; n. 4, Art. 369. The ي receives teshdid, in order to enounce the (') for و, which amounts to the same thing as the applying of hamzah ('); n. 5, Art. 363-3.

382. The following are the measures on which the Shāh Nāmah of Firdausi, the Secandar Nāmah of Nizāmi,* the Tīmūr Nāmah of Hātifi, the Bostān and Pand Nāmah of Sātdi, &c. are composed: viz.

* A very excellent edition of this work, with a Commentary, was printed at Calcutta in 1812, which is the best work the student can read; after which he may read the first part of the Shāh Nāmah, printed at the same place in 1811.

Example Shāh Nāmāh :

فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ Measure.

Scansion, تقطیع.

Example.

بنام خداوند جان و خرد بنای خداوند دجان و خرد
کزین برتر اندیشه بر نگذرد کزین برتر اندی شیرنگ دزد

In the name of the Lord of the soul and of wisdom,

Above which imagination cannot pass (go).

383. The Mathnavī of Mawlawi Rūm, of Attār, and the counsels of Attār,* are on the following measure : viz.—Example from the Mathnavī of Mawlawi Rūm.

فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ

Scansion, تقطیع.

Example.

بشنو از نی چون حکایت میکند بشنوازنی چو حکایت میکند
وز جدائیا شکایت میکند وز جداد هاشکایت میکند

Hear from the reed when it tells a tale ;

And of separations it laments.

* Printed by M. de Sacy, Paris, 1819. A fault in this edition, of which the student should be warned, is, that we often have گ for ک, and vice-versā. In other respects the edition is very valuable.

384. Example from the Yūsuf and Zulikhā of Jāmī.

In Scansion, در تقطیع.

Example.

1. الٰهِي غنَّ چي اُمِّي دِ بگشا
الٰهِي غنَّجَه اُميد بگشاي گلي از روضه جاويد بنماي
Measure. مفاعيلن مفاعيلن فَعُولن

O God ! open thou the bud of hope ;

Show thou one rose from the eternal garden.

1. In this case the short vowel (') is lengthened (Art. 362), by doubling the consonant following, as اُميد for اُميد.

The student will find the Shāh Nāmāh, the Secandar Nāmāh, the Tīmūr Nāmāh of Hātifi, the Bōstān and Pand Nāmāh of Saḍdi, the Mathnavī of Mawlawi Rūm, and the works of Attār, just cited, much more easy and regular in their measures, than the Odes &c. of Hāfiz ; and, with these he had better commence.

THE END OF APPENDIX II.

وَرَخسارِ سمنبرانِ یاسمین بویِ بشگفتی و باغبان با آن گلِ رعنا عشقِ بازی آغاز
نموده گفتی

بیت

گلِ بریر لب نمیدانم چه میگوید که باز
بلبلان بی نوآرا در فغان می آورد

باغبان روزی بر عادتِ معهود بتماشای گل آمده بلبلِ دید نالان که روی در
صحیفه گل می مالید و شیرازه جلد زرنگارِ او را بمنقارِ تیز از یکدیگر می
گسیخت

بیت

بلبل که بگل در نگرد مست شود
سر رشته اختیارش از دست شود

باغبان پریشانیِ آوراقِ گل مشاهده نموده گریبانِ شکبائی بدستِ اضطراب
چاک زد و دامنِ دلش بخارِ جگر دوز بقراری در آویخت روزی دیگر همان
حال وجود گرفت و شعله فراقِ گل

مصرع

داغِ دگرش بر سرِ آن داغ نهاد
روزِ سیوم بحرکتِ منقارِ بلبل

ع

گل بتاراج رفت و خارِ همانند

خارخاری از آن بلبل در سینه دهقان پدید آمده دامِ فریبی در راه وی نهاد

APPENDIX III.

PRAXIS.

قصه
A PERSIAN FABLE.

باغبان و بلبل

THE GARDENER AND THE NIGHTINGALE.

آورده اند که دهقانی باغی داشت خوش و خرم و بوستانی تازه تر از گلستانِ ارم
هوای آن نسیم بهار را اعتدال بخشیدی و شمامه و رحان روح افزایش دماغ
جانرا معطر ساختی

نظم

گلستانی چو گلزارِ جوانی
گلش سیراب ز آبِ زندگانی
نوآئی عندلیبش عشرت انگیز
نسیمِ عطر سایش راحت آمیز

و بر یکت گوشه چمنش گلشنی بود تازه تر از نهالِ کامرانی و سر افراز تر از شاخ
شجره شادمانی هر صبح بر وی گل رنگین چون عذارِ دلقریبان نازک خوی

هر که نگوئی کند آتش رسید

و هر که بدی کرد زیانش رسید

این سخن بر دل دهقان کارگر آمده بلبل را آزاد کرد بلبل زبان بآزادی گشاد و
بگفت چون با من نیکوئی کردی بحکم * هل جزاء الإحسان إلا الإحسان * مکافات
آن باید کرد بدان که در زیر همین درخت که ایستاده آفتابه ایست پر از زر
بردار و در حوالج خود صرف کن دهقان آن محل را بکاوید و سخن بلبل درست
یافت گفت ای بلبل عجب که آفتابه زرا در زیر زمین می بینی و دام در
زیر خاک ندیدی بلبل گفت تو آنرا ندانسته که
إِذَا نَزَلَ الْقَدَرُ بَطَلَ الْحَذَرُ

ع

با قضا کارزار نتوان کرد

چون قضای الهی شرف نزول یابد نه دیده بصیرت را روشنی ماند و نه تدبیر و

خرد نفع رساند

و بدانه حیل اورا صید کرده در زندان قفس محبوس ساخت بلبل بیدل طوطی
وار زبان بگشاد و گفت ای عزیز مرا بچه موجب حبس کرده از چه سبب
بعقوبت من مائل شده اگر صورت بجهت استماع نغمت من کرده خود
آشپانه من در بوستان تست دم سحر طرخانه من اطراف گلستان تو و اگر
معنی دیگر بخمال گذرانیده مرا از ما فی الضمیر خود خبر ده دهقان گفت

تاکی آزاری مرا یا رب نمایی ای رقیب

تاکی پوشی رخس یارب برافتی ای نقاب

هیچ میدانی که بروزگار من چه کرده و مرا بمفارقت یار نازنین چند بار
آزده سزای آن عمل بطریق مکافات همین تواند بود که تو از یار و دیار محروم
مانده و از تفرج و تماشا محجور شده در گوشه زندان می زاری و من هم در
هجران کشیده و در فراق جانان چشیده در کلبه احزان می نالم

بیت

بنال بلبل اگر با منت سر یاریست

که ما دو عاشق زاریم و کار ما زاریست

بلبل گفت ازین مقام در گذرو بر اندیش که من بدین مقدار جریمه که گلی را
پیشان کردم محبوس گشته ام تو که دلی را پریشان می سازی حال تو چون
خواهد بود

نظم

گنبد گردنده ز روی قیاس

هست به نیکی و بدی حق شناس

PRAXIS.

ANALYSIS.

بَلْبَلُ بَاغِيَانِ *the gardener and the nightingale.* بَاغِيَانِ comp. of بَاغِ a garden, and بَانِ (Art. 150). و copulative conjunction عطف. بَلْبَلُ a nightingale. جامِد (Art. 287, &c.)

آوردند آنکه دهقانی باغی داشت خوش و خرم

They have related that a husbandman had a delightful and pleasant garden.

آوردند 3 pers. plural, comp. pret. of آوردن *to bring, relate, &c.* آنکه *that*, conjunction موصول. دهقانی a villager, indefinite noun (with Art. 66) of دهقان. Form فَعْلَال. Root دَهَقَن *he set up the pre-*fect of a village, باغی indefinite noun of باغ garden (Art. 66). داشت 3 pers. sing. simp. pret. of داشتن *to have*. خوش delightful, &c. attributive صفت. خرم cheerful, &c. For the construction, see Artt. 230, 227, 236.

وبوستانی تازه تر از گلستانِ اِرم

And a garden more fresh than the rose-garden of Iram.

وبوستانی تازه تر conj. and بوستانی indefinite noun of بوستان garden. تازه تر comparative form of تازه fresh (Art. 87). از from, than. (89). گلستان comp. of گل a rose, and اِستان place. (Art. 171). اِرم Iram, the name (عَلَم) of

a celebrated garden, said formerly to have existed in Arabia Felix.

These two words are in construction.

هَوَايِ آن نِسِيمِ بهارِ اِعْتِدَالِ بَخْشِيدِي *the air of it equalized the gale of the spring.* هَوَا air, &c. Arab. form فَعَّلَ. Root هَوَى *it blew* (i. e. the wind). This word being in construction with آن takes ي with the vowel kesrah, (Art. 60). آن demonstrative pronoun *that*. نِسِيمِ air, gale. Arab. form فَعِيلٌ. Root نَسَمَ *it blew gently*. بِيَارِ spring. را is the sign of the objective case, (Art. 63) and properly belongs to the preceding word; but when nouns are in construction it is always added to the last of them. (Art. 234). The following verb requires this objective case, (Art. 233): اِعْتِدَالِ بَخْشِيدِي *it equalized*. اِعْتِدَالِ equalization. Maṣḍar or verbal noun of the 8th conjugation active of عَدَلَ *he did justly*. بَخْشِيدِي *he or it gave*. 3 pers. sing. potential mood of بَخْشِيدَن *to give*. Comp. verb. (Art. 173).

شَمَامَةُ رِيحَانِ رُوحِ افزایشِ دِمَاغِ جانِرا مِعْطَرِ سَاخْتِي *The scent of its spirit-refreshing odoriferous herb perfumed the sensorium of the soul.*

شَمَامَةُ scent. Form فَعَالَةٌ. Root شَمَ *he smelled*. رِيحَانِ an odoriferous herb, sweet basil. Form فَعْلَانٌ. Root رُوحِ افزایشِ its spirit-refreshing. روحِ افزایشِ روحِ رُوحِ رَاحَ *he rested, &c.* افزایشِ augmenting, &c. contracted participle of افزودَن *to augment, &c.* (Art. 135). For similar compounds, see Artt. 146-199. ش conjunct. pronoun.

3 pers. sing. (Art. 92). دماغ *the brain, sensorium, &c.* جانرا *the soul*. These two last words are in construction, and the syllable را is added to the latter, to mark the objective case of the following verb. معطر *perfumed*. Participle passive of the 2nd Arab. conjugation of عطر *it was odorous*. ساختی *it made*. 3 pers. sing. potential mood of ساختن *to make, do, &c.* to which شمامه is the nominative. نظم *a string of pearls, verse*. Arab. form فعل. Root نَظَمَ *he arranged, &c.*

گُلستانی چو گلزار جوانی
گلش سیراب ز آب زندگانی

A rose garden like the rose bed of youth.

Its rose (is) moistened with the water of life.

گُلستانی indefinite form of گُلستان *like*. چو *like*. گلزار *place abounding in roses*. Comp. of گل and زار (Art. 171), جوانی *hāṣili maṣdar of جوان young*. (Art. 163). گلش *its rose, &c.* سیراب *moist, fresh*; ز *for* از *of, from, prep.* آب *water*. زندگانی *life*. Hāṣili maṣdar from زندگان *living, &c.* (Art. 163) plural of زنده Art. 84.

نَوایِ عندلیبش عشرت انگیز
نسیمِ عطر سایش راحت آمیز

The modulation of its nightingales exciting delight ;

Its odour-like gale mixing tranquillity.

For the scansion of these verses, see Art. 378.

ش *nightingale*. عندلیب *sound, &c.* in construction. (Art. 61). ش conjunct. pronoun, *his, its, &c.* عشرت *delight, &c.* Arab. form فعلة. Root عَشَرَ, contracted participle of اَنْبَحَثَ *to excite*, (Art. 134). عطر *perfume*. سا particle of similitude, (Art. 155), the ي is added on account of the following pronoun ش. (Art. 209). راحت *tranquillity, &c.* Form فعلة. Root راح *mixing, contr. part. of آمِخْتُش to mix.*

و بر یک گوشه چمنش گلبنی بود *and in one corner of his garden there was a rose-bush.*

ش *garden*. چمن *corner*. گوشه *one*. بر *in, upon, prep.* و *and*. گلبنی *a rose-bush, indefinite form of گلبن*, 3rd pers. simp. pret. sing. of بودن *to be, remain*.

تازه تر از نهال کامرانی و سرافرازتر از شاخ شجره شادمانی *more fresh than the young plant of desire, and more elevating than the branch of the tree of mirth.*

کامرانی *the young plant*, نهال *than*, از *more fresh, as above*, تازه تر *desire, comp. of کام desire, and ران contr. part. of راندن to drive, سرافرازتر, comp. of سر the head, and افراز contr. part. of افراختن to elevate. تر as*

before. شاخ *branch*. شجره *tree*. Arab. form. فَعَلَّه. Root شَجَرَ *he changed*, &c. هَاشِلِي مَاشَدَارِ of شادمان *glad, happy*, &c. (Art. 163).

هر صبح بر روی گلبن *every morning upon the face of the rose-bush*. هر *every*, صبح *morning*. Form فَعَالَ. Root صَبَحَ *upon*, prep. روی *the face*. گلبن *the rose-bush*.

گل رنگین چون عذارِ دلفریبانِ نازک خوی و رخسارِ سمنبرانِ یاسمین بویِ بَشَقَقَتِ *a coloured rose, like the cheek of heart-deceiving damsels of gracious disposition, or (like) the cheek of the jessamine-bosomed scented with jessamine, blossomed*. گل رنگین *a rose of colour*. چون *like*. عذار *the cheek*. Arab. form فَعَالَ. Root عَذَرَ *he excused*. دل فریبان *comp. of the heart, and فریب contr. part. of فریفتن to deceive: plural number*. رخسار *the face*. نازک خوی *comp. of نازک gracious, and خوی disposition*. سمنبران *comp. of سمن jessamine, and بر the bosom. Pl. num.* یاسمین *jessamine*, بوی *scent*. بَشَقَقَتِ *third pers. sing. potential of شَقَقَت to blossom, with ب prefixed, which is merely pleonastic.*— (Art. 110).

گلرنگ باغیان با آن گلِ رعنا عشق بازی آغاز نموده گفتی *the gardener beginning the game of love with that beautiful rose, said*. با *prep. with*. رعنا *beautiful*. Form فَعَلَّاه. Root رَعَنَ *he adorned himself*. عشق *love*. Form فَعَلَ. Root عَشَقَ *he loved*. بازی *game*. هَاشِلِي مَاشَدَارِ of باز *contr. part.*

of باختن *to play*. آغاز *the beginning*. نموده *making*, &c. pret. part. of نمودن (Art. 173). گفتی *3rd pers. sing. Potential mood of گفتن to say*.

گل بر لبِ نمیدانم چه میگوید (As to) *the rose, I know not what he is saying under the lip, (imperceptibly)*. (Art. 227). بر لب *comp. of به in, to, &c.* زیر *under*. لب *the lip*. نمیدانم *of نه not*. می *continuative particle, and دانم I know. 1st pers. sing. pres. of دانستن to know*. چه *what*. میگوید *3rd pers. sing. pres. of گفتن to say*.

که باز بلبلان بی نوارا در فغان می آورد *that he brings back the helpless nightingales in lamentation*. که *that, conj.* (Art. 184). می آورد *3rd. pers. sing. pres. of آوردن to bring*. باز *back*. بی نوارا *helpless*. بلبلان *nightingales, pl. of بلبل*. بی *prep. without*, and نوا *help*. را *shews this word to be the objective case to the verb*. (Art. 233). در *in, into, &c.* فغان *lamentation*. For the scansion, see Art. 379.

باغبان روزی بر عادتِ معهود بتماشای گل آمد *the gardener, (upon) a day, by established custom, came to see the rose*. روزی *on a day, indefinite form of روز day*. بر *prep. upon, &c.* عادت *custom*. Form فَعَلَّاه. Root عَادَ *he returned*, &c. معهود *established*, part. pass. form فَعُول of عَهَدَ *he appointed*. به *to, for*. تماشای *the sight*. آمد *3rd pers. sing. simp. pret. of آمدن to come*.

بَلْبَلِي دِيد نالان که روی در صحیفه گل می مالید *he saw a nightingale lamenting, which continued rubbing his face upon the leaf of the rose.* دید *he saw.* 3rd pers. sing. simp. pret. of دیدن *to see.* نالان part. pres. of نالیدن *to lament* (حال Art. 236). صحیفه *leaf, page.* Form نَعِيلَةٌ. Root صَحَفَ. می مالید 3 pers. sing. pret. imperf. of مالیدن *to rub.*

شیرازه جلد زرنگار اُورا *the binding of its gold-coloured volume.* شیرازه *binding, sewing.* جلد *volume.* Arab. زرنگار *gold-coloured, comp. of زر gold, and نگار painting, contract. participle of نگاریدن to paint, &c.* اُورا oblique case of او *he, it,* governed by the following verb, گسیخت.

بِمَنْقَر تیز *with sharp bill.* مَنْقَر (form مَنَعَال) noun of instrumentality from the verb نقر *he perforated,* Arab. (Art. 293). تیز *sharp,* a Persian attributive qualifying the foregoing word (Art. 201).

دیگر از یکدیگر *from each other.* از prep. *from.* یک *one, numeral.* دیگر *other.*

گسیخت می *he tore, pret. imperf. 3rd. pers. sing. of گسیختن to tear.* در نگرد *looks upon, comp. of در and نگریستن to look upon, 3rd pers. sing. pres. (می is frequently omitted, (Art. 243), agreeing with the nominative که preceding.*

شود مست *becomes intoxicated.* مست *intoxicated.* شود *he becomes.* 3rd pers. sing. pres. or aorist of شدن.

سرشته *the thread, comp. of سر the head, summit, extremity, &c. and رشته thread, (Art. 177).*

اختیار *his power, choice, &c.* اختیار verbal noun or maṣḍar of the 8th Arab. conjugation, from the root خیر or خار *he was in a good condition.* ش is the inseparable pronoun 3rd pers. sing.

باغبان پریشانی اوراق گل مشاهده نموده *the gardener witnessing the scattered condition of the leaves of the rose.* پریشانی *hāṣili maṣḍar of ورق scattered, perplexed, &c.* اوراق collective Arabick form of ورق *a leaf.* (form اَفْعَال) مشاهده maṣḍar of the 3rd conjugation of the verb شهد *he witnessed, comp. with نمودن, (Art. 173) &c.*

چاک زد *he tore the collar of patience with the hand of distress.* چاک *the collar.* شکیبانی *patience.* Hāṣili maṣḍar from شکیب *very patient.* بدست *with the hand.* اضطراب *distress.* Maṣḍar of the 8th Arab. conjugation of ضرب *he struck,* where ط is inserted after the first radical instead of ت. (Art. 272). چاک زد *he tore.* (comp. verb. Art. 173).

دامن دلش بخار جگر دوز بقراری در آویخت *and suspended the skirt of his heart upon the liver-piercing thorn of instability.* دامن دلش *the skirt of his heart.* Nouns in construction, with the pronoun ش

attached to the latter; بخار *on the thorn*. prep. به *to, on, &c.* and خار *a thorn*. دوز جگر *liver-piercing*. جگر *the liver, jecur,* and دوز *contr.* part. of دوختن *to sew, stitch, &c.* بیقراری *instability,* comp. of بی prep. *without,* and قراری *stability, &c.* Hāṣili maṣdar of قرار Arab. *firm, solid, &c.* form فَعَّالٌ. در آویختن *he suspended*. 3rd pers. simp. pret. of در آویختن (comp. verb Art. 175).

روز دیگر همان حال وجود گرفت (On) *another day the same circumstance assumed existence*. روز دیگر (on) *another day,* nouns in construction. همان *the same circumstance*. همان comp. of هم *even, also,* and آن *that*. حال *state, circumstance, &c.* Arab. form فَعَّلَ from the root حول or حال *to go round about*. وجود *existence*. Maṣdar of the form فَعُولٌ from the verb وجد *he found*. گرفت *it took, assumed*. 3rd pers. sing. simp. pret. of گرفتن *to take*.

و شعله فراق گل . . . داغ دیگر بر سر آن داغ نهاد *and the flame of the separation of the rose, placed him another scar upon the head of that scar*. شعله *a flame*. Arab. form فَعَّلَ. Root شَعَلَ *he kindled a flame*. فراق *separation*. Arab. form فَعَّالٌ. Root فَرَّقَ *he separated*. گل *a rose*. The two first of these nouns are in construction with those which follow them respectively. داغ *a scar*. دیگر *for دیگر another,* with the conjunct. pronoun ش *his, &c.* بر *upon*. prep. سر *the head, summit, &c.* آن داغ

of that scar. نهاد *he, or it placed*. 3rd pers. sing. simp. pret. of the verb نهادن *to place*.

In the above instances: viz. دامن دلش, گریبان شکمبائی, and داغ دیگرش the را which marks the objective case has been omitted, because, the nominatives and objectives being of different kinds, no ambiguity will arise from its omission (Art. 233).

The مصراع i. e. *hemistich*, is here inserted in the middle of a sentence, which is often the case.

روز سوم (on) *the third day*. Prepositions are rarely added in cases like this. (Art. 237).

ب حرکت منقار بلبل *by the motion of the nightingale's bill*. ب or به prep. *by, to, &c.* حرکت *motion*. Arab. form فَعَّلَ. Root حَرَكْتَ *he moved*. منقار *bill, as above*.

گل بتاراج رفت و خار بماند *the rose went in plunder, but the thorn remained*. رفت *went*. 3rd pers. sing. simp. pret. from رفتن *to go*. خار *and, but, the thorn*, بماند of به or ب *pleonastic*, and ماند. 3rd pers. sing. simp. pret. of ماندن *to remain*.

پدید آمدن از آن بلبل در سینه دهقان پدید آمده *inquietude having appeared in the breast of the husbandman on account of the nightingale*. پدید آمدن *inquietude*. Hāṣili maṣdar خارخار *unquiet, &c.* پدید آمده comp.

verb of دید manifest, &c. and آمده having come. Participle past. of آمدن to come. سینه در سینه دهقان in the bosom of the husbandman. the breast, bosom. بلبل از آن بلبل from, or on account of, the nightingale.

نهاد دام فریبی در راه وی he placed the trap of deception in his way. دام a trap. فریبی deception. Hāṣili maṣdar of فریب contracted participle of فریفتن to deceive. در راه وی in his way. وی his, him, &c. (Art. 90). نهاد he placed, as above.

و بداند حیل او را صید کرده در زندان قفس محبوس ساخت and, having taken him with the seed (grain) of deception, he confined him in the prison of a cage. ب with. دانه seed, grain, &c. حیل deception. Arab. maṣdar of the form فَعَلَ from the verb حیل deceive. صید کرده having taken, participle past of صید کردن to hunt, take by hunting, &c. زندان صید کرده او oblique case of او him: governed by the verb صید کرده. قفس a cage, in construction. محبوس. Participle passive of محبوس کردن of حبس he imprisoned. ساخت he made; i. e. he made imprisoned.

دل بی‌دل طوطی وار زبان بگشاد و گفت the heartless nightingale opened his mouth like a parrot, and said. دل بی comp. of بی without and دل heart, heartless. بگشاد زبان opened (his) tongue. زبان tongue. بگشاد pleonastic. گشاد 3rd pers. sing. simp. pret. of گشادن to open, (vowel

omitted by Art. 110). وار طوطی parrot-like. طوطی a parrot, and وار a particle, (Art. 151).

آی عزیز مرا بچه موجب حبس کرده O sir, for what reason have you imprisoned me? آی O, interjection. عزیز Sir. Arab. form فَعِيلٌ. Root عَزَز powerful, &c. مرا me, oblique case of من, (Art. 90), governed by the following verb. بچه prep. and چه what. موجب cause, active participle of the fourth conjugation Arab. from وَجَب it was necessary. حبس کرده thou hast imprisoned. 2nd pers. sing. comp. pret. of حبس کردن imprison, comp. verb. (Art. 173).

از چه سبب بعقوبت من مائل شده for what reason have you been inclined to punish me? سبب cause, reason. Arab. form فَعَّلٌ from the root مَالَ he cut, &c. مائل participle active of the verb میل he inclined. شده you have become. 2nd pers. sing. comp. pret. of شدن to become. بعقوبت من literally, for my punishment. ب prep. to, for. عقوبت punishment. Form فَعُولَةٌ from the verb عَقَبَ he followed, injured, &c.

اگر صورت بجهت استماع نغمت من کرده if you have figured (to yourself) the purpose of hearing my song. اگر if. صورت کرده you have made a form, i. e. figured. صورت form, from the root صَوَّرَ he inclined towards, &c. form فَعَّلَهُ 2nd pers. sing. comp. pret. of

وَجِهَتِ اسْتِمَاعَ *to do, &c. comp. صورت کردن to form, devise, &c.* جِهَت *side, part, purpose, &c.* from وَجِهَ *he turned the face towards, &c.* Form فَعَلَّةٌ, but, as the first radical is dropt, the word is defective. اسْتِمَاعَ *hearing*, Maṣḍar of the eighth conjug. Arab. root سَمِعَ *he heard*. نَغْمَتِ مِن *my song*. Root نَغَمَ *he read or sung in a low voice*, form فَعَلَّةٌ.

خود خُودِ آشیانَه من در بوستانِ توست *my nest is in thy own garden*. خود *reciprocal pronoun, self, own, &c.* آشیانَه *nest*. توست contraction for تُوأَسْتُ *thine is*.

دم سحر طربخانه من اطرافِ گلستانِ تو *at the time of dawn, my musical house (are) the borders of thy rose-garden*. دم سحر *breath, moment of, dawn*. Arab. سحر. Form فَعَلٌ. Root سَحَرَ *it was early, &c.* طربخانه *music-house*. Of طرب *music, delight*. Arab. form فَعَلٌ. Root طَرَبَ *moved, gently, &c.* and خانه *house*. Pers. اطراف *parts, sides, &c.* collective form اَفْعَالٌ from طَرَفٌ, in construction with the word گلستان.

but, if you have caused another object to pass in (your) imagination. مَعْنِي (مَعْنِي, see Art. 173, note), meaning, object, &c. Form مَفْعَلٌ. Root عَنَى *intended, in construction*. بَخَيَالٍ *in imagination*. خيال prep. خيال. Form فَعَالٌ. Root خِيلَ *he*

imagined. گذرانیده 2nd pers. sing. comp. pret. of the verb گذرانیدن causative verb of گذشتن *to pass*.

ما فی الصمیر خود خبر ده *acquaint me with what (is) in thy mind*. خبر ده *give intelligence*, imperative, 2nd pers. sing. of the compound verb خبر دادن (Art. 126) *to give intelligence*. از *of, from*. ما *that, which, &c.* Arab. فی *in*, prep. Arab. الصمیر *the mind*. ال *the definite article* (see Art. 50). ضمیر *mind*. Form فَعِيلٌ. Root ضَمَرَ, in the fourth conj. *he thought*. خود *reciprocal pronoun, own, &c.*

دهقان گفت تاکی آزاری مرا یا رب نمایی ای رقیب *the husbandman said, how long do you injure me? O Lord! remain not, O rival!* تا *that, so that, until, &c.* تاکی *how long*. آزاری 2nd pers. sing. pres. or aorist of the verb آزاردن *to afflict, injure, &c.* مرا *objective case of* من, governed by the verb آزاری. یا *O!* Arab. interjection, رب *God*. نمایی comp. of نه *not*, and مایی *remain thou*. 2nd pers. sing. aor. of ماندن *to remain, mayst thou not remain!* ای *O*, interjection. رقیب *rival*. Form فَعِيلٌ of the verb رَقَبَ *he watched, &c.*

تا بکی پوشی رخسارِ بر افتی ای نقاب *for how long wilt thou cover his face? O Lord! fall O-veil!* بکی comp. of به *to, for, and* بکی 2nd pers. sing. pres. or aor. of پوشیدن *to cover*. رخسار comp. of رخ *the face*, ش *the insep. pron.* بر افتی 2nd pers. sing. aor. of the verb برافتن *to cover*.

to fall. نقاب *a veil*, read, by the figure امله (Art. 51), for the purpose of rhyming with رقيب رقيب. For the scansion of this couplet, see Art. 380.

do you not know what you have done against my fortune? هیچ ميداني که بروزگار من چه کرده. هیچ *any thing*, mostly used with a negative, and always implying one. ميداني *you know*, 2nd pers. sing. pres. of دانستن *to know*. بروزگار *time, fortune, &c.* in construction with من *my*. چه *what*, as above.

and how often you have injured me by a separation from my amiable friend? چند بار how often? چند بار you have injured me. آزرده, 2nd pers. sing. comp. pret. of آزدن *to injure*. بمفارقت *separation*, prep. ب *by, in, &c.* مفارقت *separation*, form مفاعلة *maṣdar* of 3rd conj. Arab. from فرق *he divided*. يار *friend, lover*. نازنين *delicate, amiable*.

the due punishment of that action, by way of retribution, may be even this. سزا *desert, reward, &c.* عمل *action*, Arab. form فعل *he did, &c.* بطريق *by way, road, &c.* Arab. form فعيل *he came by night, &c.* مكافات *retribution*. Form مفاعلة *maṣdar*, 3rd conj. of كفي *it was sufficient, &c.* همين *comp. of هم even, also, and اين this*.

the same, &c. تواند 3rd pers. sing. aorist of توانستن *to be able*. بود 3rd pers. sing. simp. pret. of بودن *to be*. (Art. 118).

که تو از يار و ديار محروم مانده و از تفرج و تماشا محجور شده *that you, remaining excluded from friend and country, and being separated from pleasure and show*. يار و ديار *friend and country*. Arab. دار. Form فعل *he forbade, &c.* مانده *having remained*, part. past of ماندن *to remain*. دار دور *he went round about*. ديار plural of multitude of دار. Form فعال *forbidden, excluded*, part. pass. Arab. of حرم *he forbade, &c.* مانده *having remained*, part. past of ماندن *to remain*. تفرج *maṣdar* of the fifth conj. Arab. *taking pleasure*, of فرج *he divided, opened, &c.* تماشا *show, amusement, &c.* محجور *separated*. Part. pass. of هجر *he left, deserted, &c.* شده *being*, part. past of شدن *to be, become*. در گوشه زندان مي زاري *in the corner of a prison you continue (to) complain*. گوشه *a corner*. مي زاري 2nd pers. sing. pres. of زاريدن *to complain*, with the particle مي. (Art. 111).

و من هم درد هجران کشيده و درد فراقيت جانان چشيده *and I also, drawing out the dregs of desertion, and tasting the pain of separation (from my) beloved*. هم *also*. درد *dregs*. هجران *desertion*. Arab. form فعل *he deserted, &c.* کشيده *drawing out*, part. past of کشيدن *he separated*. Form مفاعلة *maṣdar*, 3rd conj. Arab. from فرق *he separated*. درد *pain*. فراقيت *separation, &c.* Arab. form مفاعلة *maṣdar*, 3rd conj. Arab. from فرق *he separated*. جانان plural of جان *soul, a term of respect* (Art. 86). چشيده *having tasted*. part. past of چشيدن *to taste*.

در کُلبهٔ احزان می نالم *I continue to grieve in the cell of sorrows.* cell. احزان broken plural, form افعال of حزن. Root حزن *he was sad, &c.* نالم 1st pers. sing. pres. of نالیدن *to grieve.*

بنال بلبل اگر با منت سر یاریست *mourn (O) nightingale if with me thou hast a matter of love.* بنال imperative of نالیدن *to grieve.* 2nd pers. sing. with ب prefixed. با *with.* prep. من *me.* ت- inseparable pronoun 2nd pers. sing. (Art. 92). It may be construed here with یاری *love.* سر *head, principle, &c.* یاری *hāṣili maṣdar of یار friend, lover.* است *is.* است *is.*

ما دو عاشق زاریم و کار ما زاریست *for we are two afflicted lovers, and our business is affliction.* ما *we.* دو *two.* عاشق *lover, part. pres.* Arab. form فاعل. Root عشق *he loved.* (Art. 263). زار *afflicted, &c.* یم *we are.* (Art. 102). کار *work, business.* زاری *affliction.* Hāṣili maṣdar of زار *afflicted.* است *is, as before.*

بلبل گفت ازین مقام درگذر و بر اندیش *the nightingale said, leave this standing (resolution) and consider.* ازین *from this.* مقام *place of standing, or resolution.* Arab. form مفعَل, noun of place. Root قام *he stood.* درگذر *pass away.* Imper. of درگذشتن *to pass away, leave.* بر اندیش *to consider.* Imp. 2nd pers. sing. of بر اندیشیدن.

که من بدین مقدار جریمه که گلی را پریشان کردم محبوس گشته ام *that I, with this quantity of crime, that I had torn a rose, have been im-*

prisoned. بدین *for این* (Art. 91). مقدار *quantity.* Form مفعَل noun of instrument, &c. Root قدر *he determined by measure, &c.* جریمه *sin, crime.* Arab. form فعیله. Root جرم *he sinned, &c.* پریشان کردم *I tore.* comp. verb, 1st pers. sing. simp. pret. محبوس *imprisoned.* Part. pass. of حبس *he imprisoned.* گشته ام *I am become.* 1st pers. sing. comp. pret. from گشتن *to become.*

تو که دلی را پریشان می سازی حال تو چون خواهد بود *(as to) you, who continue to tear a heart, what shall your state be? (see Art. 227).* ساختن *with the continuative particle می* objective case of دلی *indefinite form (having the تنکیر) of دل heart, governed by the above verb.* حال *state, &c.* چون *how? &c.* خواهد بود *3rd pers. sing. fut. of بودن agreeing with the nominative حال.*

گنبد گردنده ز روی قیاس
هست به نیکی و بدی حق شناس

He who turns round the vault (of heaven) by rule, knows the just retribution for both good and evil.

از روی ز روی *for* گردیدن *to turn round.* part. pres. of گردیدن *from or by the face, aspect, mien, &c.* قیاس *analogy, rule.* Form فاعَل from

the root *قيس قاس* *he measured, &c.* هست 3rd pers. sing. pres. of *to be*. هست is the substantive verb, است the mere logical copula. به *in, for, &c.* نيكي goodness, *hāṣili maṣdar* of نيك good. بدِي badness. حق شناس *knowing the right, due*. Comp. of شناس contracted participle of شناختن *to know*, and حق *right, due, &c.* For the Scansion, see Art. 381.

هر که نیکوئی کند آتش رسيد
و هر که بدی کرد زیانش رسيد

Whoever does good, that shall come to him: and whoever shall do evil, destruction shall overtake him.

هر every one. که who. *hāṣili maṣdar* of نیکو good. (Art. 78). آتش comp. of آن *that*, and ش pronoun. رسيد 3rd pers. sing. pret. of رسیدن *to arrive*. For the use of the tenses, see Art. 245. بدِي کرد *has done evil*. *hāṣili maṣdar* of بد *bad*. زیانش comp. of زیان *ruin, damage, &c.* and the pronoun ش رسيد as before.

این سخن بر دل دهقان کارگر آمده بلبل را آزاد کرد *this discourse becoming operative upon the heart of the husbandman, he liberated the nightingale*. سخن or سخن word, discourse. کارگر comp. of کار *affair, &c.* and گر effecting, contract. part. of the verb گشتن *to become, &c.* آمده part. past. of آمدن *to come*. آزاد کرد 3rd pers. sing. simp. pret. of آزاد

کردن *to set at liberty*, comp. of آزاد *free*, کردن *to make, &c.* بلبل را ob-
jective case governed by the verb کرد آزاد.

بلبل زبان بازادی گشاد و بگفت *the nightingale opened his mouth with freedom and said*. زبان the tongue. بازادی comp. of به *in, &c.* آزادی freedom. *Hāṣili maṣdar* of آزاد *free*. گشاد 3rd pers. sing. simp. pret. of گشادن *to open*.

چون با من نیکوئی کردی بحکم * هل جزاء الإحسان إلا الإحسان * مکافات آن *since you have dealt kindly with me, according to (the sentiment in the Koran) "Is there a requital of kindness, except kindness?" it is proper that retribution of that be made*. چون since, &c. بحکم by means, according to, &c. هل whether. جزاء a reward, requital (Art. 309). الإحسان literally, of the doing good (Art. 308). ال the Arabick article (Art. 357). احسان *maṣdar* of the 4th conj. of the verb حسن *he was good, &c.* إلا unless, except, particle of exception, and as the sentence is negative requiring a nominative case after it. (Art. 353.) مکافات آن *retribution of that*. باید *it is proper*, impersonal verb. 3rd pers. sing. pres. of بایستن کرد contracted infinitive of کردن *to do*.

بدان که در زیر همین درخت که ایستاده آفتابه ایست پر از زر *know, that, under the same tree (under) which you stood, is a vessel full of*

gold. بدان Imper. 2nd pers. sing. with ب prefixed. From the verb دانستن to know. زیر beneath, &c. prep. همین the same. درخت tree. ایستادن ایستاده which. 2nd pers. sing. comp. pret. of ایستادن to stand. آفتابه a vessel, the ی of unity is here supplied by (۲) (Art. 78-9). زر full. از of, from, prep. gold.

بردار و در حوائج خود صرف کن take up, and expend it in your necessities. بردار imper. 2nd pers. sing. of برداشتن to take up. حوائج necessities. Broken plural of حاجه necessity. Form فواعل. Root حوج, حاج he was in want. صرف کن expend. Imper. 2nd pers. sing. of صرف کردن to expend, comp. verb.

دهقان آن محل را بکاوید و سخن بلبل درست یافت the husbandman dug the place, and found the nightingale's word true. محل place, station. Noun of place, form مفعل. Root حل he loosed. بکاوید 3rd pers. sing. pret. of کاویدن or کاften to search, dig, &c. درست true, right, &c. یافت 3rd pers. sing. simp. pret. of یافتن to find.

گفت ای بلبل عجب که آفتابه زر را در زیر زمین می بینی و دام در زیر خاك ندیدی he said, O nightingale, wonderful! that you see the vessel of gold under the ground, but did not see the trap under the dust. عجب Arab. form فعل. Root عجب he wondered. زمین ground. Pers. می بینی you see. 2nd pers. sing. pres. of the verb دیدن to see,

making the aorist دید (Art. 126). خاك earth, dust, &c. ندیدی comp. of نه not, and دیدی 2nd pers. sing. simp. pret. of دیدن to see.

بلبل گفت تو آنرا ندانسته که the nightingale said, have you not known that (adage) that . . . آنرا oblique case of آن that. ندانسته, 2nd pers. sing. comp. pret. of دانستن to know. نه not. که that . . .

اذا نزل القدر بطل الحذر when fate has descended, caution has become vain. اذا when, adverb. نزل has descended. 3rd pers. sing. pret. Root قدر he was powerful. ال the definite article. قدر fate. Form فعل. Root حذر he was cautious. Both قدر and حذر are nominatives to the verbs which precede them respectively. ع the abbreviation for مصراع hemistich. In delivering opinions, or hypothetical sentences, the preterite is generally used in a future sense. (Art. 340).

با قضا کارزار نتوان کرد it is impossible to contend with fate. با prep. قضا fate. Form فعل. Root قضي he decreed, &c. کارزار battle, engagement. نتوان of نه not, and توان able, contracted participle of توانستن to be able. کرد contracted infinitive for کردن.

when چون قضاى الهى شرف نزول يابد نه دیده بصيرت را روشني ماند

the divine decree receives the honour of descending, no light remains to the eye of perception. ^{الهي} relative noun (Art. 299) of ^{الله} a God, divine. يابد ^{نزل} finds the honour of descending. 3rd pers. sing. pres. of ^{نزل} finding descent, comp. of ^{نزل} descent. Form ^{نزل}. Root ^{نزل}, as above, and ^{شرف} يافتن Arab. form ^{فعل} honour, nobility. ^{العين} the eye, (also part. past of ^{بين} to see). بصيرت perception. Form ^{بصيرت}. Root ^{بصر} he saw, perceived, &c. ^{را} the sign of the dative case. ^{فعيلة}. Root ^{بصر} he saw, perceived, &c. ^{را} the sign of the dative case. ^{روشن} light. Hāṣili maṣdar of ^{روشن} light. نه مانده negative particle. مانده 3rd pers. sing. pres. of ^{ماند} to remain.

نه تدبير و خرد نفع رساند nor does counsel or wisdom bring (any) advantage. تدبير counsel. Arab. form ^{تفعيل}, i. e. the maṣdar of the second conj. active voice. Root ^{دبر} he followed, &c. ^{خرد} understanding, &c. ^{نفع} utility, &c. Form ^{فعل}. Root ^{نفع} he was useful, &c. رساند causes to arrive. 3rd pers. sing. pres. of the causative verb ^{رساندن} or ^{رسانيدن} derived from ^{رسيدن} to arrive, (Art. 141).

This fable has been taken from the Anwārī Suhailī of Husain Vāṣiṭī, and is to be found at p. ۵۲ of the first Calcutta edition of that work, and at p. ۱۰۱ of the last, which has here been generally followed.

END OF THE ANALYSIS.

A PERSIAN SONG.

سوزش
Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand
Would give thy poet more delight
Than all Bocára's vaunted gold,
Than all the gems of Samarcand.

Boy, let yon * liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say:
Tell them their Eden cannot show
A stream so clear as Rocnabad,
A bow'r so sweet as Moselláy.

Oh! when these fair, perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display,
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seize their destin'd prey.

* لعل مذاب a melted ruby is a common periphrasis for wine in the Persian poetry. See Hafiz, Ode 22. The Persian text is inserted in p. 18, &c.

In vain with love our bosoms glow;
 Can all our tears, can all our sighs
 New lustre to those charms impart?—
 Can cheeks where living roses blow,
 Where nature spreads her richest dyes,
 Require the borrow'd gloss of art?

Speak not of fate—ah! change the theme,
 And talk of odours, talk of wine;
 Talk of the flow'rs that round us bloom;
 'Tis all a cloud, 'tis all a dream;
 To love and joy thy thoughts confine,
 Nor hope to pierce the sacred gloom.

Beauty has such resistless pow'r,
 That e'en the chaste Egyptian dame*
 Sigh'd for the blooming Hebrew boy:
 For her how fatal was the hour,
 When to the banks of Nilus came
 † A youth so lovely and so coy!

But ah! sweet maid, my counsel hear
 (Youth should attend when those advise
 Whom long experience renders sage);
 While music charms the ravish'd ear,
 While sparkling cups delights our eyes,
 Be gay; and scorn the frowns of age.

* Zulikha, Potiphar's wife.

† Joseph.

What cruel answer have I heard!
 And yet by heav'n, I love thee still:
 Can aught be cruel from thy lip?
 Yet say, how fell that bitter word
 From lips which streams of sweetness fill,
 Which nought but drops of honey sip?

Go boldly forth, my simple lay,
 Whose accents flow with artless ease,
 Like orient pearls at random strung;
 Thy notes are sweet, the damsels say,
 But oh, far sweeter, if they please
 The nymph for whom these notes are sung.

*A Literal Translation of this Song, the text of which is cited at
 page 18.*

If that (*Turk, marauding*) maid of Shīrāz would bear my heart in
 (her) hand,
 For her black mole I would give Samarkand and Bukhārā.
 Give, cup-bearer, the remaining wine, for in Paradise you will not find,
 The water-banks of Ruknābād, nor the rose-beds of Musallā.
 Alas, that these tender, sprightly, delicate, city-disturbing (beauties)
 Should so bear away patience from the heart, as the Turks (do) the
 tray of plunder.
 Of our imperfect love, the beauty of the beloved has no necessity;
 For, of wash, and paint, and patch, and line, what need to a beautiful
 face?

Tell the story of the musician and the wine, but the secret of time seek
less,

For no one has opened, or shall open, by science this enigma.

I have known of that daily-increasing beauty which Joseph possessed,
(And) that love, from (behind) the curtain of chastity, brings out Zulikhā.

Give the ear of counsel, (my) life! for more beloved than the soul, hold
Happy young men, the advice of a learned old man.

Thou hast called me bad, and I am content: God forgive thee, thou
hast well spoken;

(Yet) does the bitter answer become the ruby-sugar-eating lip?

Thou hast pronounced a ghazel, and hast pierced a pearl. Come and
sweetly sing (it), O Hafiz!

For upon thy string (of pearls,) do the heavens diffuse the knot of the
Pleiades.

END OF THE GRAMMAR.

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THE following Vocabulary will, it is hoped, be found of considerable use to learners, and to those in particular who are unprovided with dictionaries. It is not only intended as a literal alphabetical explanation and analysis of the extracts and authorities from the various writers interspersed through the Grammar, but also as a vocabulary which may be employed to advantage, by imprinting on the memory a number of useful words.

It may not be improper, however, to inform those who have made but little progress in this language, that in consulting any dictionary, there is a variety of inseparable particles prefixed and annexed to words, which must be analysed or separated before the meaning can be found: for example,

بکامست which literally signifies to desire is, must not be looked for under the letter ب, but under ک, the ب prefixed being the inseparable preposition, for, to, in, کام implying desire, &c. and ست (for است) the third person singular present of بودن to be.

It is unnecessary to multiply examples, but it will save the learner much trouble if he keep in mind, that the principal of those prefixed particles are,

ال the Arabick article the.

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ب (or بي before words beginning with \) the characteristick of the first future, and sometimes of the imperative.

به or ب the preposition to, for, &c.

ب prefixed sometimes by way of pleonasm, to which no translation can give any precise meaning.

با with.

بي without.

ز (for از) from, with, by, &c.

ک (for که) which, what.

هي or هي characteristicks of the present tense.—These characteristicks of the present are frequently omitted by the Persian authors.

م (or مي before words beginning with \) the negative prefixed to imperatives.

ن or نه (or ني before words beginning with \) the general negative prefixed to all other tenses.*

The particles which are commonly annexed to words are as follow :

The possessive pronouns.

ام or يم my, mine.

ما our.

ت or يت thy, thine.

شما your.

و or يش his, her, its.

شان their.

ان and گان the plural of nouns having reference to living creatures, &c.

* Notwithstanding the above observations, which will save the learner some perplexity in consulting dictionaries, many of the compounded words, and such oblique tenses as differ most from their infinitives, are for his greater ease and satisfaction inserted in this Vocabulary.

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ها the plural of inanimate nouns.

ا or يا the poetic vocative.

را the termination of the oblique cases.

ست the third person singular present of بودن to be.

ي is sometimes equivalent to our a or one; and, at other times after nouns ending with \ or و, it shows that the following noun is in the genitive case, and it is then equal to our of.

The Persian writers make frequent use of the contracted infinitive; when the learner therefore cannot find such words as پرسید or ترسید in the Index, let him look for پرسیدن, ترسیدن, &c.

*** The ا put after words, shows that they are of Arabick original. In this Vocabulary the tanwin (ة, ا, و), with which Arabick nouns generally end, will, for the most part, be omitted.

APPENDIX IV.

VOCABULARY.

اث

اب A. father. *spère, père*آب water, fountain : lustre. *flair*ابد A. always, for ever. *ad toujours*ابر upon : a cloud. *nuage, nuée*آب colour, paint, comp. of آب رنگ colour. *beau et couleur*ابن A. son, pl. *benon, fils*ات (annexed to words) thy. *il, elle*آتش fire. *fiery, ignée*اتفاقاً A. concurrently, by chance. *concurrentement*آتی A. he came. *venant*آثار A. a mark, impression, pl. *marques*

آخ

اجازت A. permission. *permission*اجتهاد A. religious warfare. *effort*اجل A. limit, death. *mort*احد A. one. *un*أحداق A. pl. of حدقة, the eyes. *yeux*أحزان A. pl. cares, griefs. *soins*أحسان A. present, favour, benefit. *bienfait*أحوال A. pl. of حال affairs, conditions. *conditions*اختيار A. choice, liberty, free will. *liberté*أخذ A. he took. *prisa*آخر A. end, finally ; another. *autre*آخرين A. moderns ; posterity. *modernes*

از

manners. *manières*A. when. *quand*آوردن bringing, bring thou, from *apporter*آرای or آرا adorning, from *ornement*آراستن to adorn. *ornement*آرام rest. *repos*آرزیدن is worth, from *desirer*آوردن may bring, from *apporter*آریاب A. persons, lords, pl. of رب *seigneurs*ارشاد A. directing, instructing. *instruction*إرم Iram, name of a fabulous garden *in the East.*از from. *de*آزاد کرد he set at liberty. *libérer*آزادی liberty. *liberté*آزار afflicting, from *action d'affliger*آزاردن to rebuke, afflict, wound. *repréhender*از آن from that. *de là, de lui*از آنجا thence. *de là*از این from this. *de celui-ci*

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اس

از اینجا hence. *d'ici*از بهر on account of. *pour*از بهر چه wherefore ? why ? *pourquoi*از جهت on account of. *pour*آزردن afflicted, from *affligé*از کجا whence. *d'où*آزمودن experienced, from *expérimenté*آزمایش temptation, experience. *épreuve*آزمودن to try, tempt. *tempter*از میان from amidst. *au milieu*از یکدیگر from one another. *l'un de l'autre*آسا like, resembling ; appeasing. *comme*آسایش rest, both from *le repos*اسب or اسب a horse. *le cheval*استفهام A. desiring information. *interrogation*استماع A. hearing, sound. *audition*استماع نمودند they listened. *écouter*استمراری A. permanency. *permanence*اسرار A. pl. of سر secrets. *secrets*اسم A. name, noun, pl. *nom, noms*

أَسْمَانُ heaven. *le ciel*

أَشْ or شِش (annexed to words) his. *signification*

أَشَارَةٌ A. intimation, signal.

أَشْبَاعٌ A. filling up.

أَشْكُتُ a tear. *larmes*

أَشْكَارٌ clear, evident.

أَشْنَائِي love, friendship, familiarity. *amitie*

أَشْوَبٌ disturbing, from trouble.

أَشْوَفْتُ to disturb. *trouble*

أَشْيَانُهُ a nest. *nid*

أَصْحَابٌ A. persons, pl. of صاحب. *les possesseurs*

أَصْلٌ A. origin, foundation. *origine*

إِضَافَةٌ A. relation. *source*

إِضْطِرَابٌ confusion, disorder. *trouble*

أَطْرَافٌ A. pl. of طرف, parts, tracts.

أَعْدَادٌ A. numbers.

إِعْتِدَالٌ A. equality, temperance.

إِعْتِقَادٌ A. belief, faith.

إِعْرَابٌ A. speaking clearly, declension.

إِعْتِمَادٌ A. reliance. *confiance*

أَعْطَى A. he gave.

أَعْظَمُ A. greater; greatest.

أَعْلَمُ A. most learned or wise.

أَبْغَازُ the beginning.

أَغْصَانٌ A. pl. of غُصْن, branches.

أَغْيَارٌ A. pl. of غَيْر, rivals.

أَفَاقٌ A. regions, pl. of أَفْق.

أَفْتَابُ the sun. *il y a*

أَفْتَابُهُ or أَتَابُهُ a bottle; a coffer. *gadua*

أَفْتَادَنُ to fall. *livide, soleil*

أَفْرَاحَتُنْ exalting, from أَفْرَاح.

أَفْرُوحَتُنْ to inflame. *incendie*

أَفْرُوزٌ inflaming, from the above.

أَفْرِيدَنُ to create.

أَفْرِينُ creating, from the above. *fabrique*

أَفْرَا or أَفْرَايُ increasing, from أَفْرَا.

أَفْزُودَنُ to increase. *derouler*

أَفْزُونُ increasing.

أَفْصَحُ A. most eloquent.

أَفْسُوسُ alas! *lamentation*

أَفْشَانُ sprinkling, shedding. *qui verse* أَلَا for الله A. God.

أَفْشَانَدَنُ to sprinkle, shed. *verser*

أَفْكَنُ throwing, from

أَفْكَنَدَنُ to throw.

أَفْدَاحٌ A. pl. of قَدَح, cups.

أَفْرَارٌ A. affirmation, confirmation.

أَقْلِيمٌ A. climate, region. *les climats*

أَكَا or أَكَاةٌ intelligent.

أَكْرَجْهُ if. *though*

أَكْرَامٌ A. doing honour, maṣḍar of

أَكْرَمَ he honoured, 4th conj. of كَرَّمَ he

was honourable.

أَكْنُونُ now. *aujourd'hui*

ال A. the article the.

أَلَّا A. but, except.

آلَةٌ A. an instrument.

إِثْنَاتٌ A. esteem, respect. *estime*

إِلْتِيَامٌ A. gentleness, lenity.

أَلْحَانٌ A. musical notes.

أَلْصَمِيرُ A. the mind.

أَلْفٌ A. thousand.

أَلْ of ال and ناس A. men, mankind.

أَلُودٌ sprinkled, stained, from

أَلُودَنُ to stain, sprinkle.

أَلِهِ for إِلَهِ A. O God, divine.

إِلِي A. to, towards.

أَلِيدٌ A. the Arab. article prefixed to

يد hand, strength, aid, &c.

أَم or مِم (annexed to words) my.

إِمَامٌ A. Imām, prelate.

أَمَانٌ A. security, safety; sincerity.

أَمَدٌ he came; coming.

أَمَدَنُ to come, approach: the coming,

approach.

أَمَدٌ وُشِدَ coming and going.

أَمْرٌ A. command.

أَمْرَاءٌ A. a woman.

أَمْرُوزٌ to-day.

أَمَشِبٌ to-night.

آمن *A.* he believed.
 آموختن to learn, teach.
 آموز skilled, teaching.
 آمیختن to mix.
 امید or امیدوار hope. امیدوار hopeful.
 امیر a prince, noble; emir.
 آمیختن mixing, from آمیز.
 آمین *A.* faithful, confidential.
 آن that: time: now. آنان those.
 آن *A.* if. آن that, ut.
 آن or آن *A.* surely, certainly.
 انتظار *A.* expectation.
 آنجا there, in that place. آنسو thither.
 انداختن to throw, dart.
 انداز throwing, from the above.
 اندام body.
 اندرون within.
 اندک little.
 اندیش thinking, considering.
 انگشت a finger; meat so called.

آنکه that which; he who.
 آنکه or آنگاه then, at that time.
 انگیزتن to excite, raise.
 انگیز raising, exciting.
 انوار *A.* Anwār, lights.
 آنها those.
 آنهار *A.* pl. of نهر, rivers.
 آنهزم *A.* 7th conj. of هزم he put to flight, i. e. he was put to flight.
 او *A.* or, or else.
 او or او or او he, she, it: his, her its.
 او خود himself, herself.
 آواز or آوازه a voice, sound: fame.
 آوان *A.* pl. of آن, times.
 آوردن bringing, from آور.
 او را him, her, it: to him, &c.
 اوراق *A.* pl. of ورق, leaves.
 آوردن to bring.
 اوضاع *A.* pl. of وضع, affairs, actions.
 اول *A.* first: the beginning.

of at 100

اولین *A.* forefathers, the ancients.
 آویختن to hang.
 اهل *A.* people.
 اهل حکمت wise, people of science.
 آهو a fawn.
 آمدن coming; come thou, from آی.
 آی or آيا O! sign of the voc. case.
 آیام *A.* times, days, pl. of یوم.
 ایستادن to stand.
 ایشان they; their. خود ایشان themselves.
 ایشانرا them; to them.
 آی عزیز O Sir!
 ایمن *A.* the right hand; safe.
 این this. اینان these.
 اینجا here.
 اینجاچنین so, thus.
 اینسو hither.
 اینک behold.
 اینجا *A.* wherever.
 آینه a mirror.

اینها these.
 ایوان hall, court.
 ب
 ب to, for.
 با with, possessed of; since.
 پا foot, paw. *g. shes*
 باب *A.* a gate; a chapter.
 باختن to play.
 باد the wind, air; let it be.
 باد صبا zephyr; a gentle gale; the east or morning wind.
 باده wine.
 بار a load, baggage.
 پارچه cloth, clothing.
 پارسی Persian.
 باری once.
 باز playing, play thou, from باختن.
 باز again, anew.
 بازداشتن to withhold, keep back.
 بازنده a player, playing.

بودن being, be thou, *from* باش
 بودن it may be, *from* باشد
 باغبان a garden. باغبان a gardener.
 باقی A. the remainder, permanent.
 باک fear.
 پاک pure, chaste, clean.
 بالا above, upwards.
 باهم together.
 بایستن it is necessary, *from* باید
 بایستن to be necessary.
 ببرد he took or bore up.
 بت idol.
 ترسیدن fear thou, *from* ترس
 The بوسیدن he kissed, *from* بوسید
 first ب appears to be redundant.
 بچه (pl. بچگان) an infant.
 بجهت for, on account of.
 بحر A. metre: the sea.
 بخارا Bukhārā, name of a place.
 بخشنده fortunate.

بخشم I would give, *from*
 بخشیدن to give, forgive, &c.
 بخیل A. avaricious, a miser.
 بد bad. بدم bad of me. بدترین or
 بدترین worst.
 بدان to or for this or these.
 بدان know thou. بدانستمي I might
 have known, *from* دانستن.
 بدرود farewell.
 بدل A. change.
 داند give thou, *from* دادن.
 دید conspicuously, publicly.
 دیدد to become conspicuous.
 پذیر accepting, *from*
 پذیرفتن to accept.
 بر full. بر the bosom, upon. thy
 بردن carrying, ravishing, *from* بر
 bosom. بر I should rest.
 بر آمدن to ascend.
 برای for, because.

بر آمدن arises, comes, *from* بر آید
 بربط a harp, lute.
 برتر higher.
 برخاستن to rise, arise.
 پرداختن to finish, compose.
 پرداز composing, completing.
 پردازد he finishes, performs.
 بردن to bear, carry, lead.
 بردند they carried off.
 پرده a veil, tapestry.
 پرس ask thou, asking.
 برسد it may or will arrive.
 بر سر above, on the top or head.
 پرسیدن to ask.
 پرسیده we have asked.
 برف snow.
 بر رفت he went away.
 برگ a leaf; power; arms; orna-
 ment; a musical instrument.
 پر کردن to fill.

برگشتن to return, recede.
 بر نشستن to ascend, mount, sit on.
 پروانه a butterfly, moth.
 پرور a protector, nourisher.
 پرورتن to educate, nourish.
 پرورش education; nourishment.
 برون without, out of.
 برهم together.
 پرهیز abstinence, chastity.
 پری an angel, fairy.
 پریشان ruinous, disordered, scattered.
 بزرگ great, personage.
 بزم A. assembly, banqueting.
 زیر under, below.
 سپردن they will give up, *from* سپارند
 بستان a garden. بستان a breast.
 بستن to bind, shut.
 بسر بردن to pass time, finish.
 پسر a boy, child.
 بسیار much, many.

بَشْكَنْتِي it blossomed.

بَشْكَنْدِيم let us break.

بَصِيرَت A. sight; prudence.

بَطْل A. vain, fruitless.

بَطِي A. slow.

بَعْد A. after. بَعْد از آن afterwards.

بَعِيد A. distant.

بِفَرْمَا second person imperative, from

فَرْمُودَن to command, &c.

بَقَا A. permanency.

بَقِيَ A. he remained.

بِكَامَسْت is to (my) desire.

بِكَاوِيد he did dig, from كَافَتَن or كَاوِيدَن.

بِكْذَار leave thou.

بِكُو say thou, from كُفْتَن.

بِكْذَرَد it shall pass, from كُذَرَدَن.

بَل but, but rather.

بَلَا A. misfortune.

بِلَاد A. countries, regions.

بَلْبَل a nightingale.

بَلَخ A. he arrived.

بَلَكِه but, rather.

بَلَنْد high, tall.

بَلَنْگ a tiger.

بَلِي A. yes.

بِمِيرَد it shall perish, from مَرْدَن.

بِنَابَر therefore; building upon.

بِنَابَرِين on this account.

بِنَالِدَن mourn thou, from نَالِيدَن.

بِنَاه asylum, refuge.

بِنَات A. a daughter, pl. بِنَات.

بَنُون A. sons, pl. of بَن son.

بَنْد binding, compiling; bind thou.

بَنْد advice, counsel.

بَنْدَن can bind, from بَنْسْتَن.

بَنْدَه servant, slave.

بَنْمُودَن showed, from نَمْودَن.

بَنْيَاد foundation, basis.

بُودَن to be.

بُودَن they were, from بُودَنَدِي.

بُوس a kiss.

بُوسْتَان a garden.

بُوسِيدَن he kissed, from بُوسِيدَن.

بُوشِيدَن to hide, cover, conceal.

بُوم an owl. بُوم to the owl.

بُوي fragrance, smell.

بُوي گل rose-scented; scent of the rose.

بِه good. بِه in, into, to.

بِهَار the spring.

بِهَارِسْتَان the mansion of the spring.

بُشْجَت cheerfulness.

بِهَر because, for, on account of; for all, or every one; fortune.

بِهَم together, one with another.

بِهِي without.

بِهِيَا come thou, from آمَدَن.

بِهِيَابَان a desert; uncultivated.

بِهِيَا بَم I shall find.

بِهِيَت house, distich.

بِهِيَار bring thou, from آورَدَن.

بِهِيَاض A. white; brightness.

بِهِيَالِه a cup.

بِهِيَاك fearless.

بِهِيَاوَزِي thou shalt learn, from آموختَن.

بِهِيَتَامَل inconsiderate.

بِهِيَتَرْتِيب irregular.

بِهِيَج twisting.

بِهِيَاوَه helpless.

بِهِيَاوَالِه without assistance.

بِهِيَج a root, origin.

بِهِيَاخَار without a thorn.

بِهِيَاخَبَر ignorant.

بِهِيَا openly; apparent.

بِهِيَاد injustice.

بِهِيَادِل heartless, disconsolate.

بِهِيَاِير old; an old man.

بِهِيَاِيرُون without, out of doors.

بِهِيَاِير shedding, sifting, from يَخْتَن.

بِهِيَاِيرَسْت twenty.

بِهِيَاِير before; the front.

پیشه art, trade.
 بیشمار innumerable.
 بیقرار inconstant; afflicted.
 بیگانه new. بیگانگی novelty.
 پیکار battle, engagement.
 پیکر the face, form.
 پیل an elephant.
 پیمانه نوش goblet. پیمانه drinker, destroyer.
 بیم fear, danger.
 بیمثال unequalled.
 بین seeing.
 دیدن I may see, both from بینم.
 بینوا helpless, unfortunate.

ت

ت or ات (annexed to words) thy.
 تا until, that, in order to.
 تاختن rush upon, attack.
 تار web, dark.
 تاراج spoil, prey, ruin.

تاریخ A. a history, chronicle.
 تاریکتر dark. تاریک darker.
 تازه fresh, new, young.
 تازه تر more fresh, &c.
 تاکید A. corroborating.
 تأمل A. consideration, speculation.
 تجسس A. searching, watching.
 تحفه A. present; rare, elegant.
 تحقیر A. vilifying.
 تخصیص A. particularizing.
 تدبیر A. prudence, government; regulation.
 تر moist, fresh.
 ترا thee; to thee.
 ترانه harmony, modulation.
 تربت A. a tomb.
 ترتیب A. order, regularity.
 ترسی thou fearest, from
 ترسیدن to fear.
 ترسیدی thou mayst fear.

ترک a beautiful man or woman; a
 ترک Turk. ترک A. leaving, relinquishing.
 تسلیم A. giving up, surrendering.
 تشکیک A. doubting.
 تصنیف A. composition, publication.
 تصغیر A. diminution.
 تعالی الله تعالی A. or may God be
 exalted!
 تعظیم A. magnifying.
 تعلیق A. hanging, dependant; the
 most elegant kind of Persian hand-writing
 تفرج A. relaxation, walking.
 تفسیر A. explaining.
 تفصیل A. superiority.
 تکسیر A. fraction, breaking.
 تلخ bitter, severely.
 تلحکام bitter in taste.
 تماشا diversion; a spectacle, seeing.
 تمام A. full, perfect; completion,
 end; completely.

تمنی A. wishing.
 تمیز A. discrimination.
 تن the body, person.
 تند rough, fierce.
 تنکیر A. making vague, indefinite.
 تنها alone, only; solitary.
 تو thou; thy. خود thyself.
 تواریخ A. (pl. of تاریخ) histories.
 تواضع A. humility.
 توان it is possible, from توانستن.
 توانگر powerful.
 توبه A. repentance; conversion.
 توصیف A. description.
 تهی empty, void.
 تیر an arrow; the river Tigris.
 تیز sharp; violent, passionate.
 تیغ a sword, dagger.

ث

ثری A. moisture.
 ثریا A. the constellation Pleiades.
 ثمین A. precious.



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ج

ج

جاء *A. he came.*
 جا *a place.*
 جاه *dignity.*
 چاره *a remedy.*
 چاك *a fissure, a breach.*
 چاك زدن *to tear.*
 جام *a cup, glass; mirror.*
 جامه *a mantle, robe.*
 جامد *A. hard substance.*
 جان *the soul; a beautiful woman.*
 جانان *souls; friends, lovers.*
 جان فزاي *delighting the soul.*
 جد *A. study, endeavour.*
 جاع *hungering, a hungry person.*
 جدا *separate.*
 جر *A. attraction, genitive case.*
 چرا *wherefore, why?*
 جراحت (*pl. جراحت*) *a wound.*
 چرخ *fortune; the globe.*

جریمه *A. a crime.*
 جزا *A. a reward, recompense.*
 جز *unless, except.*
 جستن *to leap.* جستن *to seek, examine.*
 چشم *the eye.*
 چشمه *a fountain.*
 چشیدن *to taste, try.*
 چشیده ام *I have tasted.*
 جعد *A. a curling lock.*
 جعلی *A. artificial.*
 چغانه *a lyre, a lute.*
 جگر *the liver.* جگر دوز *liver-piercing.*
 چگونه *how; what?*
 جلد *A. a volume; a skin.*
 جمال *A. beauty, elegance.*
 جمیل *A. beautiful.*
 جمشید *Jamshīd, proper name.*
 جمع *A. collection, assembly, plural.*
 جمله *the whole.*
 جموع *A. multitudes, plurals.*

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